NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME V.---NO. 50. NEW-YORK, THURSDAY, MAY 15, 1845. WHOLE NUMBER 258.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

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Maria Weston Chapman, } Editors.
Edmund Quincy,

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New York.

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H. M. HENRY, PRINTER.

Pro-Slavery.

From the New-York Herald.

Eleventh Anniversary of the American Anti-Slavery Society—Old and New Organization—Dissolution of the Union—The Church brought to Judgment—Great speeches of Sanderson, Wendell Phillips, Miss Elizabeth Hitchcock, &c.

It is probably well known to most of our readers that this band of philosophic reformers are divided into numerous sects and parties. There is the new and the old organization; the former being the political Abolitionists who run the "Sage of Saginaw" as a candidate for the Presidency at the last election. The latter are composed of the ladies and gentlemen of all sexes and colors, who have calmly and deliberately agreed to swallow Garrison, their immortal leader, whole. These last embrace with their wide-extended arms of charity, the Non-Resistants, Infidels, Socialists, Atheists, Grahamites, Pantheists, and all the disaffected materials afloat on the bosom of society. The motto of these self-styled philanthropists is, "No Union with Slaveholders," and they assert that "the American Church is a brotherhood of thieves—and the ministry are a race of desperadoes and cut-throats—a conclave of incarnate fiends." They hold that the present legal institution of marriage should be abolished, and all the ceremonies now attendant on that holy tie, dispensed with. From such a heterogeneous mass, something exceedingly rich, curious, wild, extravagant, bombastic, ludicrous, absurd, funny, philosophic, philanthropic, sublime, and transcendently eloquent, may be expected. Who that has observed the course and policy of Wm. Lloyd Garrison (the Editor of the *Liberator*) for the last twelve years—who that has listened to his impassioned eloquence—that has read his pathetic, fervent appeals to the feelings of this changing, crazy generation—but trembles for his country's safety—for the safety of this glorious Union—when he thinks of the vast power this resolute man wields for the production of anarchy, confusion, disorder, revolution, and ultimately of a good appetite for dinner. Mr. Garrison has gathered round him some of the most eloquent and learned men in the country—(many of them from the first families in New England.) The graceful, enthusiastic, mellifluous Wendell Phillips—the subtle and logical Quincy—Mrs. Chapman, the female Napoleon of Young America—the lovely, intellectual, enchanting, fascinating Abby Kelley—N. P. Rogers (his most particular friend)—Parker Pillsbury—Henry Clapp and S. S. Foster, are among the number of his adherents. But we must proceed to the Convention.

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Anniversary of the American Anti-Slavery Society. Meeting for Discussion—Furious Onslaught on the Church and Clergy—Interesting Developments.

The Convention met, pursuant to adjournment, at 3 o'clock. A variety of uninteresting business was transacted, managers appointed for the ensuing year, when a discussion ensued upon a proposition to refer the executive committee's report without reading to the business committee.

Miss ABBY KELLEY—I hope the report will be read, particularly that portion which speaks of our foreign relations. Our foreign relations are becoming more and more important. The power of steam has closely allied the two countries; and how do we know but what England will shortly come here and do great and wonderful works? (Treason! treason! shouted a full-blooded native.) The friend did n't understand me. The Abolitionists, holding the balance of power, will prevent treason.

A long discussion followed, the subject of which was, whether slaveholders should be called by the hard names which have been applied to them by many Abolitionists.

STEPHEN S. FOSTER, (the author of a book, called "The Brotherhood of Thieves.")—For my part I would apply the names of pirate, thief, and robber, to the slaveholder, because they describe his character truly. And I would apply them with equal force to the ministers and Church—members of the land—for they countenance their crimes. Many an American clergyman enters his pulpit with the price of his daughter in his pocket; the coat on his back bought with the price of his daughter's prostitution.

Mr. FRAZER, (Clergyman,)—I deny the statement—give us some proof.

Mr. FOSTER—I state it as a fact, and I can prove it.

Mr. FRAZER—Well, Sir, give us the fact.

Mr. FOSTER—I will give a fact from the mouth of an American clergyman—and if your clergymen will lie, it's your own look out. [Here Mr. F. read a long letter from a clergyman at the South, stating that he knew many clergymen who had sold their own children.] It does n't cost half as much to buy a license to commit lust and prostitution now as it used to of the old Pope. I can, for $100, buy the daughter of an American clergyman, and do with her as I please.

Mr. FRAZER—Please explain what you mean by buying the child of a clergyman.

Mr. FOSTER—At the South, it is a well-known fact, that many of the children of white men are sold as slaves, and I appeal to you if they are not quite as likely to be children of ministers as other men. I appeal to the reports of the Moral Reform Society, if ministers are not as liable to commit such crimes as other men. I should be loth to trust a female friend of mine with a minister, if he owned her as his property. [Here two colored ladies, both blushing deeply, left the hall, setting a most excellent example for their white sisters.] Mr. President, the American Church and clergy will grant me a licence to go to the Capitol of this country, and buy and sell women and children, and have my choice out of all who pass through my hands.

Mr. BRADLEY, (a colored brother,)—Would it not be better, Mr. Foster, to use language in better taste. [Mr. F. here took a glass of water, probably to wash out the *taste*.] Do you not think, Sir, you season your beef steak a little too high? I know you will answer me in this way.

Mr. FOSTER—You had better let me answer for myself.

Mr. BRADLEY—I am a Southerner, and I feel deeply interested in the welfare of the slave, and I want our friends to be discreet—

Mr. GARRISON, (coming to the relief of his friend Foster,)—I don't think we've met to decide matters of taste, and I am sorry to see a brother, colored as he is, talk about matters of taste.

Mr. BRADLEY—Don't you think a colored man can have any taste?

Mr. POWELL, (another colored man).—I disagree with Friend Foster, and think his language very abusive. The fact is, he is very long-winded, and utters a good many sayings that are indigestible. I've followed S. S. Foster a good many miles, and I know him well. (Hisses and great confusion.) I claim the right to speak. You say this is a free platform. (Cries of "Foster, Foster, go on, sit down," &c.) I want our friends to ponder well before they utter sentiments so injurious to us. Mr. Foster has not told the truth, for colored ministers will not legalize the sale of human beings.

Mr. FOSTER.—What we have seen shows us that Anti-Slavery has nothing to do with color. I did not come here to defend the cause of the colored man, but to defend my own rights, and those of my wife and children. If we do not speak against the stealing and selling of *niggers*, (as they are called,) our own children will be sold. The time is not far distant, when by the intervention of a foreign foe, the colored man will be the master, and the white man will wear the chains. There may be an anti-slavery minister in this city, but I don't know of one. (A gentleman mentioned Rev. Wm. H. Channing.) Wm. H. Channing is not acknowledged as a clergyman; if he was, he would not be in this movement. He had to become an "infidel" before he could enter that door. I hope to-morrow all the ministers of this city will come in and defend themselves. I maintain this position, that of all the infamous places of resort in this city, the meeting-houses are the basest. (Groans, hisses, and cries of "Carry him out.") They are the mother of harlots, and the cages of unclean birds. If you want to find the unclean birds, and everything that is vile, go to your churches next Sunday. (Great sensation.)

Mr. BRADLEY.—I believe our friend Foster professes to be a Christian, and—

VOICE in the crowd.—I believe you are mistaken.

Mr. BRADLEY.—If he is, I don't see how he can use such language towards the Christian churches.

Here about twenty persons commenced talking at once, and a general row ensued, above which, the voice of Garrison was heard, crying, "order, order," but he might as well have called spirits from the vasty deep, for the devil was let loose among the reformers, and there was no stopping him.

Amid yells and shouts we took our departure from amongst those peace-loving, calm-minded philosophers. – *Ib.*

Selections.

From the Edinburgh Witness, of March 18th, 1845.

FREE PRESBYTERY OF EDINBURGH—THE FREE CHURCH AND AMERICAN SLAVERY.

This Presbytery held their ordinary monthly meeting in the hall of the New College, George street, on Wednesday last,—Dr. James Buchanan, Free St. Stephens, Moderator *pro tempore*.

Dr. Duncan, in bringing forward his overture in regard to the American churches, expressed a hope that all manifestations of feeling would be abstained from, as the question was a solemn one, and the only object which he had in view, was the discovery of truth in a very important and practical matter. As the principles contained in his motion were all that he contended for, if these were not damaged, he was willing to receive any modifications in the wording which might be deemed necessary. It is to the following effect:

"That it be humbly overtured by this Presbytery to the General Assembly, that it give a clear and decided utterance on the subject of Slavery; that it address an affectionate, but faithful and uncompromising remonstrance to those churches stained with it, especially those who had expressed their sympathy with us; and that, in order that any moneys which may have been received from churches in which slaveholders are admissible to membership, be kept separate, and held unemployed, till such time as these churches shall have professed repentance, and proved it by reformation."

In support of this overture, Dr. Duncan said—I do not mean to enter into the many subtle and perplexing questions connected with the political, moral, and theological investigation of Slavery. There are some extreme positions which I would not venture to take; as, for instance, I would not affirm that, Slavery was the greatest of possible evils; nor would I deny that, in certain cases, as a penalty, selling a man into Slavery would be an amendment on the laws of such States as visited transgression with death; and that, in the earlier and ruder states of society, leading prisoners of war into Slavery was an improvement upon that barbarity which would give no quarter. It was permitted under the Mosaic law, though very much mitigated; and the Hebrew slaves were allowed to go free at the year of release. It cannot be doubted, however, that it is opposed to the whole spirit and bearing of Divine revelation and especially of New Testament revelation. The commands there given are, "Whatsoever ye would that men should do unto you, do ye also to them;" "Love thy neighbor as thyself;" and, "Masters give unto your servants that which is just and equal, knowing that ye also have a Master in heaven."

It appears to me that, in the matter before us, there are three steps which require to be taken notice of. 1. American Slavery in itself; 2. The encouragement which is given by the American churches, and, among others by Presbyterian churches, to the system of Slavery; and 3. The encouragement which, if we do not take sufficiently decided steps, we shall give to these churches in their encouragement of Slavery. American Slavery began with man-stealing,—a crime condemned by the law of Moses to death. Africans were kidnapped, and wars were fomented there by Europeans, for the very purpose of supplying the market. The external slave-trade being prohibited, gave rise to the internal slave-trade,—the system "of breeding plantations." The documents on which I shall lean are those of professed Abolitionists; but I cannot see how there could be the testimony of others. Do we expect that a man should see the horrors of Slavery, and not be an Abolitionist? And if facts have had their due moral weight upon a man, so as to make him an Abolitionist, shall he, from that circumstance, be held as an unimportant witness? If the facts be true, they are such as that I do not see how any right-hearted man could be other than an Abolitionist. If their testimony is impugned, then let facts be brought forward on the other side. I see a set of men contending nobly, and at great personal risk, for the cause of God and the cause of man, the creature of God. And it will need something very strong to bring in these men as convicted liars. It is not impossible, but very likely, that in the reports of what a man detests, his language will be strong; and that in a multiplicity of details, an individual fact may be misstated in some circumstance; but it will require much more than that to call the veracity and good faith of these men into question. If their evidence be not taken, that of non-abolitionists will be trustworthy. And what may we think and judge beforehand of them, in putting them and their testimony in contrast with those of the self-sacrificing men who, for the cause of God and humanity, have opposed themselves to the tide of opinion, subjected themselves to a tyrant majority and a mob, and denuded themselves of important political privileges?

The Reverend Doctor then quoted the evidence of several American clergymen, from a pamphlet entitled, "American Churches, the Bulwark of American Slavery," to show in what light they viewed the existence of American Slavery, looking upon slaves as "beasts," less than beasts—"things," and "chattels personal." As if they could undo the work of God, who made man of the dust of the ground, in his own image, and breathed into his nostrils the breath of life; and then mentioned some of the evils and atrocities which were necessarily connected with such a system of things. Such a system, he continued, first, of man-stealing, and secondly, of breeding human cattle, is abhorrent to humanity, I cannot say Christianity. If slaves were not bought and used beyond the breeding States, they would not be bred. It is to this, viz: that in them consists no small part of their wealth, that all the atrocities of man-stealing and breeding are to be traced. The system is all of one piece. Every part of it is essential to the other, and therefore the whole system must be considered, not by this and that practice, but by the whole as it dovetails one part into another, and works out its work, of darkness and inhumanity.

But what has the Church in America to do with that? What has a Church to do in the world at all? It has to set its face against all cruelty and oppression, to make a valiant stand for Him who created man in his own image—for Him who redeemed, with his own precious blood, those who are held as "chattels personal"—for Him who inhabits all, and may make even their bodies temples of the Holy Ghost. Has the Church nothing to do but sit down at the Lord's table with such unmakers of men, with such traders in human flesh? I wonder how they can. As for myself, I could not eat a common meal with them. It would choke me. I may be allowed to relate an anecdote, for the truth of which I cannot vouch, more than for the other fact, but it was told me on what I considered very good authority. A clergyman from Britain, when visiting one of the slaveholding States, fell in with a black man, the property of a church. On examination, he found that this man was possessed of a very considerable amount of Christian knowledge, and on further inquiry, he learned that his character was quite unexceptionable. He asked him if he was a member of the church. He said, "No." "Why not?" He replied, "We were two brothers, slaves of the church. The church was not very rich, and being in want of communion plate, they sold my brother to buy cups. When I contemplated going to that table, I thought I saw my brother's blood in the cup, and could not touch it." Men to eat the Lord's Supper with! I would count it foul scorn to associate with such men.

There is enough to implicate Presbyterian churches too deeply in the evil. They have no right, it is true, to make a civil law. But they did not protest against the evil, and slaveholders still continue members of their churches and assemblies. The Church in America ought to stand forth undivided, uncontaminated, and protesting as the Church of Him who came not to destroy men's lives but to save them.

It is said there are good and pious men among them. Just in proportion to their piety is the mischief they are doing the greater; because they lend the whole weight of their Christian characters,—if in that respect they be Christians,—to the world as an argument for defending their ungodly system, and perpetrating it; and the world is not slow in making good use of it. When the Church sounds forth a doubtful note, and still more, when she takes into the ministry, into the eldership, men who are themselves slaveholders, her testimony is not annihilated, but transferred to the adverse hands of the destroyer. In this point of view, the churches are a plague-spot and pollution; and the better they are in other respects, so much the worse. As to our participation with them, if we do not give forth a clear and decided testimony against it, are we not guilty? Are we of the Free Church of Scotland to shove the matter off our shoulders with a Cain's excuse, "Am I my brother's keeper?" If they be churches holding fundamentally the same doctrine and discipline with us, and whom we recognize as sister churches,—whom we would admit into our pulpits,—with whom, in fact, we would prefer the exercise of that inter-communion that sister churches can have with each other,—if such be implicated in the guilt of Slavery, and we raise no testimony, or one which is not clear, explicit, and decided, can we hold that we have done our duty, or sit down and exonerate our consciences? For this end, our remonstrance must be clear, decided, and self-consistent.

Dr. Duncan then commented upon the Report of the Commission of Assembly on American Slavery, which he allowed to have an excellent beginning, but found fault with several expressions as too soft and gentle in reference to a system characterized by cruelty and oppression. Some of his remarks excited considerable laughter.

It is said that certain moneys had been received from churches in which slaveholders are admissible to membership. If we are to sound an uncompromising testimony, we must wash ourselves of the participation. Lift up a testimony against Slavery as an iniquity, and keep its produce! Call them to repentance, and sit down with them at the Lord's table, impenitent! Take their sympathies with us as a Christian people, and in so doing be understood by them and others to recognize them as churches of Christ! Words take their meaning from deeds. I have known places where there has been faithful preaching, and the world bore it; faithful discipline followed, that interpreted the preaching; and soon the chaff began to blow off. Almost anything they will take from us, provided their money remain in our coffers. Is every Free church to have a slave stone in it? Is this the commencement of the free built churches in Scotland? What is the association between the Free Church and a stone wet with the blood of the slave? Is one of our first acts to be a soft denunciation of Slavery, and a practical participation in its fruits? That both Abolitionists and anti-Abolitionists will so interpret the act, is undoubted. I trust that we will send forth something clear and definite in the way of remonstrance, out of pure friendship to them.—that we will not first call it iniquity, and then stroke it very gently on the head, and bid it be a good boy.

Oh! say you, we should pause and reflect well. It is not the paltry sum that weighs with any one; it is but the feeling that we ought to deal kindly and affectionately with our brethren, and that throwing back that sum is shutting up the door against friendly communication with them. God knows best how to bring sinners to repentance, and he does so in the maintenance of his own intact and intangible holiness and purity; and so it is that we must do. We must only show true friendship by taking the proper means for bringing them to repentance; which is, showing that their conduct, institutions, and themselves, are, in respect of Slavery, an abomination in our sight. We are not to hate them, but admonish them as a brother. I look forward to a time when we may even receive their money with a good conscience,—a time when, by faithful dealing, they shall be brought to acknowledge their sin, and put away the evil thing from among them,—then we shall be able to receive them; and repenting for our own sins, and they for theirs, and mourning a part together, we may repair to the fountain opened for sin and uncleanness. In the meantime, the greatest Christian charity appears to be the most decided remonstrance.

Mr. GREY.—I have much pleasure in seconding the motion submitted to the House. I feel it an honor and a privilege to second it. But I feel, at the same time, that it would be altogether unreasonable in me occupying your time, after the able, and lengthened, and interesting speech which we have just heard. I consider it of unspeakable moment that we should come to a strong, decided, united conclusion, on the subject; and since, in the course of Providence, it is forced on our notice, that we should not attempt to steal out of it by any paltry evasion, but declare on it the judgment, and pass on it the sentence, in which all honest-hearted men are necessarily of one mind. Our legislators and statesmen, so few of whom reach the mark we would prescribe for ourselves as the disciples of Christ, suggest to us the line of duty here. They were taught it by the holy zeal of our country, when it declared that Slavery should forever cease in the British dominions. The heads of foreign States,—those of them that profess any reverence for religion, or respect for the rights of humanity,—are ashamed of Slavery, and speak not now a word in its defence. And need we, the reformed, the purified, the Free Kirk of God in Scotland,—need we go to these to learn into what scale Christianity throws its weight, and what course duty, piety, and consistency, require us to pursue? Have we separated ourselves from our moderate, brethren to form alliance with men-stealers? Do we remove from us a brother that walketh disorderly,—a drunkard, a fornicator, an adulterer,—to unite ourselves with fornicators,—such even as are hardly named among the Gentiles,—men polluted with incests, renouncers of marriage-rights, men-stealers, murderers, sellers of their own offspring, stained with the blood of innocents, leprous with sin? Do we pour out our sympathy with an honored individual who suffers persecution in the island of Madeira, and have we none for the poor negro, flogged, all but to death, as I heard of an instance this morning, for merely attending to the preaching of the Gospel,—for showing a great interest for what the preacher said, and stretching out his head the more distinctly to hear him? Have we no sympathy for poor women, subjected to similar punishment for refusing prostitution,—refusing to forsake one husband when called upon to receive another; or for venturing audibly to lament the loss of their children, when these are forcibly torn from their arms and sold into distant slavery, never again to be seen by them? I am not speaking the language of hyperbole. These aggravated forms of guilt are habitual under the system we describe,—allowed and practised under sanction of law,—not reprehensible even from the pulpit. To speak there of the negro's civil rights, or the justice due to him as betwixt man and man, would be regarded as sedition and treason. The Slavery that is now in operation in the Southern States, I hold to be not only irreconcilable with Christian principle, but incompatible with Christian practice. We have shown a just jealousy for the truths of religion,—we have lifted up a testimony against errors in doctrine against Erastianism on the one hand, and Popery on the other: shall we be less earnest in our testimony against prevailing sin? The pure in heart must make their escape from all contamination and connection with such atrocities. Either Christianity must expel Slavery, root and branch, or it will assuredly extirpate Christianity. With much pleasure I second the motion.

The Standard.

ELEVENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Society convened, according to appointment, at the Tabernacle, in the city of New-York, on Tuesday, the 6th day of May, 1845, at 10 o'clock, A. M.

The President, Wm. Lloyd Garrison, called the meeting to order, remarking that opportunity was now given to any person choosing to offer vocal prayer.

Prayer was then offered by the Rev. Henry Grew, of Philadelphia.

Francis Jackson, Treasurer, read the following report of the financial affairs of the Society for the past year, and its present condition:

TREASURER'S ACCOUNT.

The American Anti-Slavery Society in account with Francis Jackson, Treasurer—DR.

FROM MAY 10, 1844, TO MAY 1, 1845.

To cash paid for publishing the National Anti-Slavery Standard,		$4,630 69
" Publishing Tracts,		442 09
" Lecturing Agents,		1,142 12
" Old Debts,		2,126 30
" Incidental Expenses,		94 46
" In the hands of S. H. Gay,	$44 15	
" In the hands of Francis Jackson,	76 71	
" Balance to new account,		120 86
		$8,556 52

CR.

By cash received for subscription to the National Anti-Slavery Standard,	$2,532 43
" Donations,	5,863 52
" Sale of Tracts,	160 57
	$8556 52

FRANCIS JACKSON, Treasurer.

BOSTON, May 1, 1845.

I have examined the above account, and find the same duly vouched and properly cast.

ANNE WARREN WESTON.

May 4, 1845.

TREASURER'S REPORT.

I herewith lay before the Society, the annual statement of its financial concerns. The whole amount of money received during the year, was $8,556 52; 2,532 43 of which were for subscriptions to the Standard; $5,863 52 were from donations, and $160 57 were for the sale of tracts.

The whole amount of money paid during the same period, was $8,445 66; $4,630 69 of which, were for publishing the Standard and office expenses; $1,142 12 for lecturing agents; $442 09 for publishing tracts; for existing debts of the Society, $2,126 30; for incidental expenses, $94 46, and a balance of $120 86 remain in the Treasury. No unsettled account or outstanding claim against the Society is known to exist, unless there be some small balances due for recent services to lecturing agents now in the field. It gives me pleasure to announce the fact, that the Society is out of debt. At the commencement of our financial year, I was authorized to borrow $1,200, in order to pay the old debts of the Society, which were almost all paid during the first month, and the rule of cash payments, has been steadily adhered to since, which is by far the most economical and satisfatory mode of transacting the business. In consequence of the great amount of labor generously done for the Society without compensation, retrenchments in the number and amount of salaries have been made, and the expense of the Standard much reduced.

Respectfully submitted by
FRANCIS JACKSON, Treasurer.

On motion, the Report was adopted.

Some extracts from the Annual Report of the Executive Committee, were then read, it being thought not advisable that the whole Report should be read, because of its length, and as it would be printed and thus brought to the notice of the members of the Society. On motion, it was laid on the table till the afternoon session. Addresses were then made by Jeremiah B. Sanderson, Wendell Phillips, Elizabeth J. Hitchcock, Mr. Bell, of Kentucky, the agent of Cassius M. Clay's paper, Henry Grew, and Frederick Douglass. The following resolution, by Wendell Phillips, was the only one offered:

Resolved, That having long since recognized and proclaimed the fact, that the only Exodus for the slave out of his house of bondage in our time, would be over the ruins of our present Union, and the present sectarian organizations—this Society rejoices in the thick coming signs of the last few months, that in the matter of Texas, the madness of Southern ambition has "o'er leaped itself," and signed for sooner or later the death-warrant of the Union; and that the religious sects yielding, if not to principle, at least to a "decent respect for the opinions of mankind," are beginning, slowly and timidly though it be, to sunder that "covenant with death," which has bound them to the slaveholding churches and involved them in one common sin.

At 2 o'clock, the Society adjourned, to meet in the Minerva Rooms at 4 o'clock, P. M.

AFTERNOON SESSION.—Met according to adjournment, President in the Chair—S. H. Gay and B. S. Jones, were appointed Secretaries.

Dr. E. D. Hudson, J. B. Sanderson, and Giles Stebbins, were appointed a committee on Roll and Finance, by the Chair.

The following persons were appointed, on motion, as a committee to nominate officers for the Society, the ensuing year: E. M. Davis, Abby, Kelley, H. Grew, C. L. Remond, Frederick Douglas, B. C. Bacon, Jonathan Leonard, Abigail Mott, Samuel Lightbody, John Cox, S. S. Foster.

A Business Committee was also appointed by the Chair, consisting of Wendell Phillips, Abby Kelley, E. M. Davis, Anne Warren Weston, J. M. McKim, Francis Jackson, Elizabeth J. Hitchcock, Frederick Douglas, E. D. Hudson, S. H. Gay, Giles Stebbins, S. S. Foster, Wm. Chace, Jno. Leonard, Samuel Lightbody, Hannah Cox, J. A. Collins, Abigail Mott, C. L. Remond, Joseph Carpenter.

The Report of the Executive Committee was taken up, and some passages were read from it. After some discussion, on a motion to refer the Report to the Business Committee, the motion was carried, and the Report referred.

Arnold Buffum then addressed the meeting on the spirit by which Abolitionists should be governed, no resolution being before the meeting. He was followed by Thomas Van Rensalaer, and S. S. Foster. Mr. Foster, spoke at some length, being interrupted by questions and objections from several persons on the positions he assumed, in relation to the American Church and Clergy. The debate was a some what warm and exciting one. The Rev. Mr. Frazer replied briefly to Mr. Foster. He was followed in a few remarks by the President, who unrolled before the audience a long list of Southern atrocities perpetrated within a few weeks, which he had culled, not from Southern papers, which he could not get, but from the few which were copied into the papers of the North. Adjourned to meet to-morrow morning, at 9 o'clock.

WEDNESDAY, MAY 7th.

The Society convened in the Minerva Rooms, and was called to order at 10 o'clock. The President in the Chair. Mr. Garrison offered a Pledge, in the form of a Preamble and Resolutions, and advocated its adoption by the meeting, and its circulation among the Abolitionists of the country.

Mr. Garrison was followed by several other speakers, and one or two other resolutions were offered. The particulars are not remembered, and the reporter can only say that the hall was well filled by a deeply interested audience.

AFTERNOON SESSION.—The meeting called to order at the usual hour. Wendell Phillips offered a resolution on the pecuniary necessities of the Society, urged its members to put the Executive Committee in a position to do the work which was demanded throughout the country. Contributions and Pledges were taken, and in the meantime, speeches were made by Abby Kelley and others on the amount of labor before us for the ensuing year, and the necessity of agents in the various States. The report of the Committee on Roll and Finance is lost with the other documents; some scraps of paper only remain, and all,—if anything,—that can be made out from them will be published on the inside of this paper. The amount collected in cash was $238 95. The amount of Donations it is impossible now to tell.

The meeting was closed by a very animated speech from John Campbell Clure, late of Scotland, in answer to a person who had made a bitter, though not particularly forcible attack upon the measures of the Abolitionists. Mr. Clure was received with marked approbation by the audience.

Adjourned to 9 o'clock, Thursday morning.

THURSDAY MORNING, MAY 8th.

The meeting convened at the usual hour, C. L. Remond in the chair, in the absence of the President.

The Pledge and Resolutions which were before the meeting at the adjournment on the evening previous, being called for, it was stated by the Secretary that the papers were destroyed. He had left them in his desk at the office, which had been set fire to between 2 and 3 o'clock, that morning. The desk was nearly consumed, and with it the documents called for, as well as several others relating to the proceedings of the meeting.

The Committee on Nominations, through their Chairman, reported the following list of officers for the ensuing year, which, on motion, was accepted:

President—WM. LLOYD GARRISON, Boston.

Vice Presidents—Oliver Dennet, Maine; Wm. P. Tilden, New Hampshire; Rowland T. Robinson, Vermont; Francis Jackson, Massachusetts; Peleg Clarke, Rhode Island; John Gunn, Connecticut: Joseph C. Hathaway, New-York; Robert Purvis, Pennsylvania; Joseph Parrish, New Jersey; Thomas Garrett, Delaware; Jesse Garretson, Ohio; David Wilson, Indiana; Robert Stewart, Illinois; Zephaniah Platt, Michigan.

Corresponding Secretary—Maria Weston Chapman.

Recording Secretary—Wendell Phillips.

Treasurer—Francis Jackson.

Managers—Newal A. Foster, Ruth Morrill, Geo. Ropes, Maine; Luther Meiendy, Parker Pillsbury, Amos Wood, New Hampshire; Sumner Lincoln, James Slaton, Vermont; Seth Sprague, James N. Buffum, Amos Farnsworth, Andrew Robeson, Bourne Spooner, George W. Benson, Massachusetts; Thomas Davis, William Adam, Amarancy Paine, John Brown, Rhode Island; George Sharpe, Wm. Bolles, Butler N. Strong, Luther Bartlett, Connecticut; Thomas McClintock, S. J. May, Joseph Post, Stephen W. Brown, Mary Springstead, Cyrus Thompson, Samuel A. Green, New-York; Lucas Gillingham, John Atkinson, New Jersey; James M. McKim, Elijah Pennypacker, William H. Johnson, Jonathan P. Magill, Edwin Fussell, Pennsylvania; Robert Hanna, Joseph A. Dugdale, David Galbraith, Lydia Irish, Abraham Allen, Elizabeth Robinson, Ohio; John Sanborn, David Wilson, Indiana.

Executive Committee—William Lloyd Garrison, Francis Jackson, Wendell Phillips, Maria Weston Chapman, Edmund Quincy, Charles Lenox Remond, Anne Warren Weston, Wm. Henry Channing, Joseph C. Hathaway, Sarah Pugh, Sydney Howard Gay, Daniel Carmichael.

Wendell Phillips, Chairman of the Business Committee, offered the following Resolution, which was discussed by the mover, Clapp, and Mellen:

Resolved, That in the application of the Methodist Episcopal Church to Messrs. Clay and Polk, and as was said lately, to Mr. Calhoun also, in regard to the division of their bodies, we see another evidence of the low influence by which the action of the churches is controlled, and lamentable proof that an anxiety for the peace of slaveholders, for the quiet of sinners in their sin, has pervaded that church; and in an anxiety of Mr. Calhoun to foment, and of Mr. Clay to soothe the struggling elements of division, we rejoice to recognize another proof that our maligned and calumniated efforts to shame a corrupt church into consistency, have, under the Providence of God, had an effect powerful beyond our utmost expectation, and one which seems to promise that our eyes may see the day, when the awakened conscience of this nation, breaking the chains of sect which have made them to sin, and trampling under foot the political covenant, which makes them slave-hunters—shall be ready to form a new Union, *in very truth, intended and able*, to promote justice, and secure the blessings of liberty—and set up a church which shall neither wish nor dare to be peaceable until it is pure.

The following Resolution was also read by the Chairman of the Business Committee:

Resolved, That this Society, protesting against the Annexation of Texas, as it has ever done, and proclaiming as heretofore, that it is the right and the duty of all the friends of free institutions, to consider the Union as, by that act, dissolved, and take measures to form a new one worthy of the sublime idea which originally planted these lands, still desires to point to the notice of all who cry out against our seemingly hard judgment of the community, that those of distinguished name and influence in various parts of the country who have proclaimed their willingness to demand dissolution whenever Texas were annexed, are even now shrinking back from their pledges, and going on as before, with empty protests—proving, as our alledged hard judgments have averred, that the love of liberty here is more than half pretence—yields instantly to mammon—to ambition, to ease—and that no hope of political regeneration exists, except in a revolution which shall shake the very elements of society as deeply as that of the 15th century, and which shall lay in ruins the religious and political institutions of the land.

The meeting was addressed by a colored woman who had been a slave, but more recently a resident of Northampton, Massachusetts. She has no name. Her remarks were characterized by good sense and strong feeling. She was followed by Abel Tanner Mary Wallace, and W. H. Willicott. The latter avowed himself a convert from Liberty Party to Anti-Slavery, and confessed to having once engaged in a mob against Abby Kelley, and Stephen S. Foster, at Utica, when a Liberty party man, and a church member. John Campbell Clure, then addressed the audience. He was followed by S. S. Foster, who in the course of his remarks was frequently interrupted by objections, questions, and abuse from several clergymen and their defenders, who called for the proof of the assertions he made respecting the church and clergy. When Mr. Foster commenced the reading of the proof, the clergy left the house in a body. A discussion followed between Wm. Lloyd Garrison, the Rev. Mr. Flanders, of Beverly, Massachusetts, and Abby Kelley. The speakers did not confine themselves to any resolution, but took the widest range in their remarks without any reference to the particular subject before the meeting.

A resolution upon Liberty Party, offered by Henry Clapp, Jr. but which has been lost, was discussed by the mover, Mellen, and Garrison.

S. S. Foster offered a resolution advocating the expediency of voting for Repeal. After some discussion by himself, Garrison, and Benjamin Stanley, of New-York, it was withdrawn by the mover.

Wendell Phillips offered the following resolution, from the Business Committee, which was passed without debate:

Resolved, That we commend to the uncompromising fidelity of Thompson and Abdy, of Webb, Haughton, and Allen, of Moore, Smeal, and Murray, the Free Church of Scotland, whose love of freedom seems to have been so frail a plant that it could not bear the exposure of a voyage across the Atlantic—whose zeal sufficed to free themselves, but has no sympathy to spare for the freedom of others. We know that such a church cannot live and prosper in a land which holds in her bosom the vale of Leven, and whose daughters received George Thompson from the hands of the religious mobs of 1835, only to give him a higher place in their hearts.

The following resolution, offered by Thomas Van Rennsalaer the day before, but which was destroyed by the fire, but which he had rewritten, was also passed:

Whereas, there exists a great amount of ignorance among the colored population of this country, in regard to the principles and measures of this Society; and whereas, we deem it important to secure the co-operation of this interesting class of our fellow-citizens for the overthrow of Slavery in this country, therefore, Resolved, That the Executive Committee be requested to consider the expediency of appointing a special agent, to present the principles and measures of this Society among this people, and thereby secure their sympathy and co-operation.

All the resolutions contained in these minutes were then passed. The subject of the Pledge,—which was destroyed,—was referred to the Executive Committee.

The last hour of the session was consumed in a debate on Dissolution and the duties of Abolitionists; in which, Stanley, Foster, Garrison, and Sanderson participated.

At 3 o'clock, P. M. the meeting adjourned, *sine die*.

WM. LLOYD GARRISON, President.

SYDNEY HOWARD GAY, } Secretaries.
BENJ. S. JONES, }

☞ The undersigned would apologize for the above imperfect record of the proceedings of the Annual Meeting of the American Society, but the loss of his minutes and other documents, obliging him, therefore, to rely almost entirely upon his memory, will be, he trusts, a sufficient excuse.

SYDNEY HOWARD GAY.

SPEECHES AT THE TABERNACLE.

The Eleventh Anniversary of the American Anti-Slavery Society, was celebrated in the Broadway Tabernacle, on Tuesday, May 6th. The audience was very large, and the exercises commencing at 10 o'clock, and continuing for four hours, were of a highly interesting character.

WILLIAM LLOYD GARRISON, Esq. President of the Society, called the meeting to order, and observed that the audience had assembled for the purpose of recording afresh their testimony against a system of oppression, the darkest which the sun had ever looked down upon, and to devise measures for its overthrow. It had been usual on these occasions to leave the meeting entirely free; if, therefore, any person present should feel disposed to offer up vocal or silent prayer, an opportunity to do so was afforded.

Rev. HENRY GREW, of Philadelphia, then offered up a fervent prayer, after which, Reports were presented by FRANCIS JACKSON, of Boston, Treasurer, and SYDNEY HOWARD GAY, a small portion only of the latter Report being read. The whole document was very voluminous; therefore Mr. Gay moved that it be laid on the table.

J. B. SANDERSON, of Massachusetts, (colored,) seconded this motion, adding a few remarks. When he considered that a few years ago, not more than twenty individuals assembled at an anti-slavery meeting in Boston, and that after a lapse of ten or twelve years, the friends of the cause had met together for the purpose of considering this subject—one of the greatest and most important of all the subjects which are agitating the public mind—when he beheld the vast concourse of people which had convened, he would thank God and take courage. He was encouraged with the thought that however dark and gloomy the day might sometimes be, there was a bright prospect of the speedy advent of the day when liberty shall be proclaimed throughout all the land, and to all the inhabitants thereof. But what, he would ask, does the Anti-Slavery cause propose? Was it simply the liberation of a few millions of slaves? No: it was the abolition of a system which, unless it be abolished, would overthrow all the glorious hopes of our fathers. He came not to the meeting as a colored man; when he stood on an anti-slavery platform, he felt above such considerations. It was not merely the liberty of a few colored men which was at stake, nor the hopes of the American people alone, but of the entire world.

WENDELL PHILLIPS, of Boston, was then introduced to the audience, who remarked:—I hold in my hand a resolution, Mr. President, which, with your permission, I will read, and upon which I will afterwards make a few remarks. [See official Report.]

Mr. President:—I lay before you that resolution, because in the first place it includes the fundamental principle on which this Society is based, and upon which this movement proceeds, and I take the liberty of laying it before you, in the second place, because it seems to me that having last May taken, in the face of this people, the position that no Abolitionist could consistently support the Constitution of the United States, or could indulge any other feeling than one of gratitude if it should be permitted him before his "*nunc dimittis*" was sung, to witness the

struggling of, and final disunion of the nation; and that no Abolitionist could view but with delight the gradual tendency, visible to every one who looks below the surface,—the disposition in religious organizations to withdraw from each other, and break up—to seek a shelter from the high turrets of that public contempt which, having looked to the church so long for an exemplar of something more than morality, and finding that every movement in behalf of morality in the church, originated without the church—I say that public contempt which has begun to look upon the church, comparing its professions with its practice, as a stranded vessel struggling with the sad waters of coming changes, while the masses sweep indignantly by. I say, Sir, I lay it on the table for these reasons, because having taken that position, it is a becoming one; and I rejoice because we have reason to be glad and rejoice in the events of the past year, whether we have been permitted to be of use or not. The nation has been borne onward in that Union which it was once treason to caclulate the value of, but which is now treated lightly in every man's discourse, and men are ready to cry out not the heathen watchword of the past, "liberty and union;" but liberty with or without the union—liberty at any rate. I am aware, Sir, that it is probable that the position of this Society is sufficiently startling to the great body of the community, without going one step ahead: but it is our duty to point out to the friends of the Anti-Slavery cause, the reasons for which renewed zeal is needed to carry it on. Now, Sir, what have we in the union of the United States? What have we in the Church organizations which overshadow the whole land? We have a civil polity and a religous representation, in the midst of which, exciting and powerful as they both have been for the last fifty years, the system of Slavery has grown up from 700,000 to 3,000,000. Men think us infidel and fanatic, because we denounce in wholesale the institutions of our country. Men think us fearless, even to folly, that we presume to draw up an indictment against the nation—a position which even the gigantic genius of Burke, awakened by a long train of Indian cruelties, dared not assume—which Abolitionists have not even taken. When their enterprise was first started, to whom did they apply for assistance in carrying it out? They went confidently with whole and sincere hearts to the religious organizations of the country. You, Mr. President, when single-handed you first proclaimed the truth, that immediate emancipation was the only watchword for the liberties of the country, went to the religious representations of the city of Boston, and and besought with a childlike simplicity of spirit, that liberty which you felt certain of gaining. It was only after years of long experience—after finding that the religious organizations have not eyes farsighted enough to look at the future, after having actually been tortured by years of contumely and mobbing, misrepresentation and calumny, from the enterprise painfully opened their reluctant eyes to the leaders of the religious world, that the Anti-Slavery fact that the nightmare against which they were struggling was the falsely called Christianity of the nation; and we are pronounced wanting in religion, because after years of experience, we have presumed to proclaim a fact so painfully learned. Yes, and men who presume to know the country, and have studied the character of its institutions—who know what lies at the foundation of New England character, presume to say that we dwell too often and too much on the religious aspect of the cause, and that we are more anti-Church than Anti-Slavery, and that we can see nothing but churches and monasteries, and have no an eye to other causes which originate the great elements of strength in our country, But, Mr. President, I undertake to say that the Anti-Slavery lecturer, when he dwells upon this people's responsibility knows that the elements of strength from every other quarter are but dust in the balance, compared with the religious influence in the land. Fashion and polite literature, public opinion and public order, politics and the press—mighty levers of public sentiment in other lands—those to which we should address ourselves in France and England, fountains out of which grow public character in other lands,—are all wanting amid the overgrown influence of, and superstitious reverence for, the Calvinistic churches of New-England. Seven thousand pulpits weekly summon the people to the house of prayer. At all seasons, and in all movements, the New Englander turns first and kindliest to the minister. It is his voice which gives sense to the literature of the land—his voice gives tone to the politics of the land to such an extent, that he dares not but expect that his followers will be regulated by the great overshadowing religious peculiarities of the people of New England more and more, and also of every section of country which New England has populated. And at this time, in such a state of things, an enterprise is launched upon the world, which threatens to tear up the very institutions of our country. It is viewed with horror by the Church which dictates public opinion in the Capitol, and inculcates morality in the pulpit, which speaks on all occasions, and on all subjects, and is heard with a slavish obedience, whose influence is so great, that it controls the policy of the Government, and gives voice to the financiers of the nation, covering not a little space, but spreading over the nation, involving the whole people in its gloomy shroud. For great as is the name of Webster, and though the name of Clay may be echoed against the Andes, and find a response among the mountains of Greece, it is but a whisper, compared with the daily droppings of the New England pulpit. The American Anti-Slavery Society knows what it has to deal with. It is not one-idea'd. It attacks everything that it finds opposed to itself. It takes to itself the advice of the Irishman, when leading an English friend to a Tipperary row:—"Wherever you see a head, hit it." Wherever Anti-Slavery sees an object, it hits it. It takes no notice of those little entrenchments, behind which a cowering priesthood seeks to hide itself from the conscience of the world which it fears. [Loud hissing.] Now, those people that hiss, don't know the strength of the Church. [Increased hissing.] They don't know the strength of that very miserable idol in behalf of which they hiss. They don't know the character of those very institutions which they attempt to put down. They don't know the sign which rests in the mistaken sentiments of America. They have got to go through a long contest of melancholy experience, before they awaken to the conviction, that deeply religious as this people is, it has not begun to be Christian.

Now, my friends, I am not uttering fanaticism: I am not uttering ultraism, though I perceive that some of my audience think I am, when I utter that sentiment. Religious sentiment! Why, that little crowd of unbelievers, who are now assembled in this city, trying to strike out religion, might as well try to strike out the sun from the solar system. There never yet was found a people—there never yet was found a community which were not religious in their sense of religion. The Hindoo bows to the Ganges, and carries into it his parent, to offer him a [illegible] victim; the African bows down [illegible] and stones; the Fakeer holds up his hand for twenty years, or stretches himself upon a bed of spikes as long;—all from the pervading influence of the religious sentiment of the people. But when I say that this people, religious as they are, have not begun to be Christian, I say it in this sense—that deeply as they are moved with their idea of beauty, with the fashionable idea, with the respectable idea of religious exertion, the stereotyped form of religious exertion, they have been stripped of Christianity, ever since the dawn of the present century. I say that the religious movement is not animated by that spirit which is akin to the Great Master who gave us religion; that when He and the great spirit of God knocks at the doors of these churches, which professes to be his followers, and requires of those who claim to be the religious representatives of God, that they should go down to the depths of human misery and degradation, and give the right hand to the drunkard, and the left hand to the slave, and there answers curses from within, closed doors from within, indifference from within; I say that true Christians are to be found in those hearts in which bubbles up freshest the answering spirit to the most humane instinct to which the present generation has listened. And when I judge the human church, I judge a fallible church, I judge an erring church. I judge a humanly constructed church, by the light of those principles which God's own finger has written on the heart of humanity, and which neither conventional civilization, nor different times can blot out, and when, in the storm one of these great overwhelming truths, the church finds herself deficient, and lack's strength to scheme against it, then I say *Ichabod* to that body—impotence for her numbers, because, however much is done, they are but empty shells, with great institutions and no actions, stranded, as I said before, and not of use in the present day. A Christian disciple of my master, am I to see an unprincipled man do acts outside the churches which shall make the heart of humanity leap up? Am I to say that is infidel, and this little dwarf is Christianity? Infidelity never yet moved any disinterested project in behalf of humanity. Wherever you find a man willing to swim against the current of the times, at the cost of reproach, taking his life in his hand, and doing good for millions whom he has never seen—wherever you find the hard, cunning, self-interest of the world staring in utter astonishment at the self-denial of the man who is going to work a miracle of philanthropy in his day—there is the man to whom I bow. No matter what he calls himself, he is the representative of humanity. Nothing but the grace of God would have induced him to such an act. It is on this account that the American Anti-Slavery Society arraigns the church of the country; not because they would belittle its influence; it is fearful;—not because we have not judged the whole depth of its foundation: mighty is its strength: aye, how often has philanthropy cowered under it! We know that it rolled the greatest obstacle in the path-way of Wilberforce, and almost sent Clarkson into the dock at Liverpool. We know it full well in the history of this enterprise, on both sides of the ocean. And it is with this conviction in our mind, and the history of the past ten years in our hearts, that we rejoice when we see great organizations beginning to shake before the advancing tread of that army of freedom which makes the land quiver. We rejoice to see the great interests of society clash and jostle like mighty vessels in a storm, because the nation has reached the very depth of consistency in wickedness, and out of this must come good, because it will produce a change.

Mr. President, I may have spoken too long; but I am anxious to be heard—not because I give any heed to the cry of infidelity: infidelity has stirred the waters of the people for the last twenty years! not because I dread the misrepresentations put forth against us; but because I am aware that this people are startled and stunned at last into thoughtfulness. As I meet men in the street who have had seats in your capitol, they approach me with far different countenances from those which they exhibited years ago; and they say—we agree with you in the end; we wish we could see alike as to the means—alluding to a rupture of the American Union. It is because I see proofs that they have been slaves to principles, the more powerful because unseen—it is for these reasons that I wish the position of this Society to be understood—and understood more in its religious than political aspects. I have great contempt for politics, though I am no non-resistant. I never see a political reformer whose object is not to gain numbers: to attain this end, he must bow to the people, and the prejudices about him; while he must sink or be silent on others equally vital. He must always be looking over the shoulder to see whether any man follows him or not. He must always sacrifice religious consistency to numbers—and all these essential elements of party organizations, out of which not any of them can free themselves, are the exact opposite of moral strength; for the man who believes in morality, will bow equally to all truth, knowing that he can afford to wait for the accomplishment of that truth which God considers the wisest and safest, and that on the bosom of Infinite Wisdom he can recline in peace. He knows that he is not permitted to conceal his views on one point in order to gain strength on another; for if he does so, he creates in an audience that distrust which takes away one half his strength. I refer, therefore, to the religious position and aspect of the Society, not as far more important merely; but if you will permit me the expression, as the *only* important position which it has taken. And in regard to the Union of the country—to the political aspects of the question which we are concerned to carry; we have proclaimed, that only by the death of the Union can the slave be freed. The history of the last fifty years justifies me in this assertion. Some say that the Constitution is anti-slavery—the great majority say that it is pro-slavery. Take it which way you please; whether it be pro-slavery as much as it can be, or anti-slavery as much as it can be, I care not for the present—all I know is, that there is something stronger than parchments. There are in the great commercial and political interests of the people, elements stronger than Government. The British Government has no effect upon commerce and agriculture. It has successively bowed to both, and will yet bow to a third element. If you wish for the history of a nation, seek it not in the written words of its Constitution. Seek it where the intelligence, wealth, and religious condition of the nation has been garnered up; and there you will find the very fortress and germ of strength and control for the people, out of which treasury the fact is now developed to the people, that whether the Constitution has been anything or not, Slavery has been everything from the very commencement of this Government. At the North our interests are divided; but at the South, there is but one great staple—one great investment—one great species of wealth, under which, everything else trembles. What has the South to do but to stand with the nobility of Great Britain, and hold the balance to the landed proprietors of Great Britain, who have no greater proportion of wealth? William, the Conquerer, blotted out the first spirit of freedom, and the South is at this moment, as far as civilization and Government are concerned, the representation of the dark middle ages, while the North is the representation of the civilization of the present day. She has always governed the country, and always will. I do not refer to that old proverb, that any man who makes a bargain with the devil, will be sure to be cheated; but I do say, that when Freedom has made bargains with Slavery, she has been sure to be outwitted in the end. Now men say, why not bind the Leviathan? Why not get the party cords together and bind down this Samson? I answer, did you ever know a party which could bear a man of rigid principle at the head? Why did not the Democratic party keep John C. Calhoun at Washington? Because he was too honestly wicked to serve any party. Men call our friend, the President of this Society, and John C. Calhoun, of South Carolina, crazy. They are the only sane men in the country. This reminds me of the story of the man who went into a room of revellers: they all voted him decidedly tipsey, though he alone was sober. Just so Americans have done. John C. Calhoun was honest *in* Slavery, and our worthy President *out* of it; the former was sacrificed because the nation could not be screwed up to his point. And take a man really honest against Slavery, and no party could bear him. Do men say, why don't you ally yourselves with parties—with some one of them, and work out under their banner the result which you wish. Sedgwick, in this city, and many others, united with the Democratic party; yet they cried out against Texas while they supported Polk. Most respected men in the party, and most powerful; yet did they have any influence on the party? none: they mistook their vocation. If they heartily hated Texas, they should have startled the South by secession, and then with waning numbers, the party would have trembled. What care parties for protests? They never care. They count noses. They might protest to the grave; it would effect nothing. Massachusetts tried protests; she exhausted the dictionary in writing indignant protests: but as George Canning told Henry Brougham, there was a great deal of "excellent indignation," but with what results? Massachusetts was allowed to do all the talking; but South Carolina the acting. As the North has the best of the arguments, the South takes the best of the loaf. What does the South care for the Constitution? What does the South care for its construction? What does the South care for Northern rights? What does the South care for principles? As Robert Hall told the minister who could n't see the absurdity of his signing the thirty-nine articles—"Put a guinea on your eye—do you see now, Sir?" "No." For the same reason the South can't see why Slavery is a sin. Now she sees only the $12,00.000,000 of slave property. She sees rising surges of doubt whether that property is legal. She hears far off the waves of civilization on the other side of the waters. They say that when the earthquake rocked Lisbon, there came ten successive waves like giants across the ocean, and shook the shore of Antigua; so when the voice of England or Ireland speaks, there comes ten waves across the Atlantic to write the doom of Slavery. As a man is never so lost as not to pay his first attention to himself, so the South sees nothing but Slavery. Now with such a state of things, having found the strength of moral principle at the North, no matter how wrongfully proclaimed in the pulpits of New England, and, having found that the helm of the vessel of State is held by the slave property of New England, and knowing that you might as well attempt to dam up the Mississippi with straws, as to tie up the Leviathan of Slavery with parties—we say *ruin* to the slave-Union. But men say we cry out against that blessed, ever illustrious, never-to-be-sufficiently-praised, never-to-be-said-a-word-against Union of '87. Union! I'd like to know where it is, so far as the Northern States are concerned. However ridiculed or despised this Society may be, for boldly coming out against the Union, let me tell those who ridicule, that it is no new thing, nothing to be startled at.

Mr. President, as there are so many to follow me, I will not longer trespass upon the patience of the audience. I am sensible that I have been tedious; but I have felt anxious to have the religious and political world know us. I know that the people are sound at the core. I know that there is a heart, though we have not yet reached it, which will ring true metal to a cry couched in the very words of the fathers, whose sepulchres they are building. I have no fear for either the fame or usefulness of the American Anti-Slavery Society. Its fame, poor thing!—it never had any. They are fools to expect any. They are only the material despised. They are tumbled into the gap, and make up the way over which the swelling thousands march unhidden into the peaceful haven of their fellow-citizens' choice and bounties. It is so in the order of Providence, in order that the leaders in every great movement should be of that openness which is essential to the success of the cause, and that they may be deprived of that panting for selfish notoriety, which bows before the truth: it is so that men may not distrust the startling truths which they mutter under the well-grounded hope that they are pandering to notoriety. Do you want to know what sustained the Anti-Slavery cause in Great Britain? You find none of these men who seek notoriety on board the ship, when she came joyously floating into the harbor. The world has not given a monument to the man who laid the corner-stone of Freedom, amid the obloquy of the eighteenth century. I have no doubt that where the surges of triumph come, a wave is cresting; but now, when God is giving us an audience, when a startled nation rising, finds itself in chains, and asks where is the bondage. I wish that the voice of those who have stood long, and have tried to stand faithfully in this cause, may be the first to fill up the vacant ear, and read to the nation the lesson, unwelcome, yet full of love.

Mr. Garrison next introduced to the audience, Miss ELIZABETH J. HITCHCOCK, of the State of New-York, who, with great self possession, surveying the audience, proceeded:—Mr. President; I have often arisen to address public assemblies when I have felt that there were others present who might occupy the time much better than myself—but I have never felt this so sensibly as at the present time; and yet I shall not preface my remarks with any apology in regard to incompetency; for I feel that every person, however feeble in intellect or acquirements, may raise his or her voice in the cause of suffering humanity. If we love liberty for ourselves, why deprive us of the privilege of pleading the cause of the oppressed, and should I be so fortunate as to plead the cause of the oppressed, I know that the speaker will be lost sight of in the dignity and importance of the subject.

The speaker who has just taken his seat, has carried Slavery beyond all human forms. He has placed the crime upon the Church. There it belongs. I can read the character of the religious sentiment of the nation in the laws which they have written out, and in the Constitution which they support.

I propose to dwell for a few moments on the nature of the compact which the people of this nation have entered into. This question of the Constitution has been discussed from to time. It has been called an anti-slavery document, and a pro-slavery document. I have recently been in Pennsylvania, where no one scarcely thinks of standing up to defend it as anti-slavery instrument; but as I returned to New-York, my native State, I was reminded of a strong party which vindicates that instrument. It has always been allowed, ever since the Government was instituted, that the Constitution favors Slavery. It has been decided in Courts of Justice, in the Legislative Hall, on the Judges' Bench, in the Executive Chair, that this people have entered into a compact for the perpetuity of Slavery. Would that the framers of the Constitution had left Slavery where they found it. Before the Constitution was formed, if the slave desired freedom—if he desired to fold his fond wife and press his prattling babes to his bosom, and say they are my children—he had only to move from a slaveholding State to a free State, and he became, in process of time, emancipated by the laws of that State. In process of time he stood up a man, and could claim his property and be protected. But the bloody compact was formed. The Northern States sat down with the Southern, and discussed the question—for freedom had been the great rallying point of the fathers—they discussed the question, and what was the result of their deliberations? Says the South to the North—You are unjust in regard to us: we shall lose our slaves, and they inserted in the Constitution an article saying that "No person held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up, on claim of the party to whom such service or labor may be due."

By this they declared that if a man be chatteled in Georgia, when he removed to South Carolina, he should continue a slave. They said that his chains should be perpetual all over the land. They said if our brother should go to the North and seek protection, that none should be given him. They said that if a sister should go to the North and seek protection, none should be given her; but she should be committed again to the care of him who might open anew her wound. This was the compact which was entered into, and all parties were satisfied with the compact. This was the first bargain—but that bargain was renewed every year. The South says to the North, We can't hold the slave in bondage without your aid. Then, says the North, we'll help you; we'll give up the fugitive to the oppressor. God says, "Thou shalt not return the fugitive to his master, which has escaped unto thy house." The South says you shall return the fugitive; and the North responds—we will; go on, we'll hold your slaves and plunder them to your heart's content. But says the South we can't maintain possession of our slaves; we can't trade and traffic in the souls of men; we can't force those asunder whom God has joined together, without your aid. Then, says the North, we'll help you! go on; make every sixth wife a widow, and every sixth child an orphan: but, says the South, it is sometimes necessary to resort to cruelty, it is sometimes necessary to use the gag, the whip, the branding-iron; we cannot do this without your aid; we cannot tear the palpitating heart from the bosom of our fellow-creatures and imbrue our hands in their blood without your aid: Then we'll help you, says the North, and they solemnly covenant to do so. Then again the entire military aid of the North is pledged to keep the slaves in chains. Yes, the slaves would rise did they not know that a force tenfold greater than themselves—tenfold more barbarous would rise to put them down. Don't we say, every year, if the slaves rise we'll crush them. The nation pledge themselves every year to do what they consider a Christian act. They pledge themselves to do what they consider resistance to tyrants. It is resistance to God. You laud your fathers for resisting a three penny tax on tea, and you almost worship him who led your armies to victory, while you would crush those who claim to do the same which they did. Yes, Mr. President, the slaves would rise at once and raise the banner of freedom did they not see the gleaming bayonets of the formed soldiery of the people pointing at their naked breasts. You may say it is not so—that you would not suppress them if they should rise; aye, you have done it—you are doing it now. Who is doing it? The Government? Congress? The President? The Executive? Oh, no: we, the people have done it. *We, the people*, every November, go to the ballot-box and swear that this army shall be called out whenever the slaves rise. Your compact says if a man will make himself rich in slaves, his votes shall be counted in proportion to the number of them. If a man wants influence in the Government, he must ascend to the very climax of villainy—or political power. He must stand on human hearts, and be floated along on the tide of human blood. This is the agreement which you enter into every November. It is not enough to rob every sixth person of the avails of his industry. It is not enough to break up families, and sever the dearest ties on earth; but they must make this degraded class a stepping-stone to political power. The memory of Elizabeth, imbruing her hands in the blood of Mary Queen of Scotts, and other equally bloody deeds of antiquity, will be cherished with indulgence, compared with the infamy of the demagogues of the present day who thus tread upon the flesh and bones of their fellowmen to obtain political power. Slavery is but one scene of perpetual crucifixion from beginning to end. It was reserved for this people to reward the most high handed of all crimes—for those that put forth the declaration that all men are created free and equal, and endowed with life, liberty, and the pursuit of happiness. I know there has been a good deal said about the Preamble of the Constitution—that the Preamble is Anti-Slavery—that the Constitution should be construed according to the Preamble, and that they meant to establish a union—a union with what? A union between Freedom and Slavery, between sin and righteousness, between the slaveholder and the slave, and with ruthless hands the framers of the Constitution burst the bonds which bound them. I know there can be union between thieves and robbers, between pirates and murderers, and that was the kind of union which was formed in the country, and which exists now. It is no other than a slaveholding Union, and I say that he who is in favor of the American Union, is a slaveholder—he keeps the slave in his present condition. The people, therefore, are either slaveholders or disunionists.

(To be continued.)

Communications.

Escape of a Slave.

Our Southern neighbors frequently tell us that their slaves are *contented and happy*. The following circumstance which occurred on the 3d instant, is a pretty clear illustration of this sentiment, and shows what amount of confidence it is entitled to.

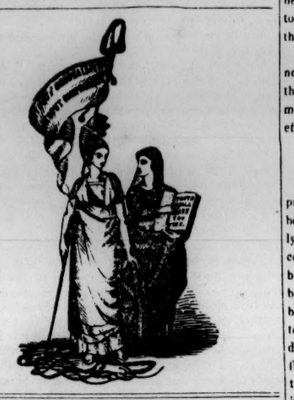
Lewis was a slave to a man in Maryland by the name of Hardcastle, but not being quite *contented and happy* in that condition, concluded to locate himself somewhere in the North, or East, towards the regions of rising light, where he might enjoy his liberty. Accordingly, he left Maryland, and went to Crosswicks, in Burlington county, New Jersey, and hired with a farmer. After remaining there a considerable time, and conducting himself so as to conciliate the good opinion and kind regard of all with whom he became acquainted, a person who knew his situation, and that he was a slave, informed his master where he might be found. On the day above mentioned, his master sent Joseph Kirkbride, the Sheriff of Burlington county, and Ellick Pearson, constable of Bordentown, in the same county, with authority to arrest him. They proceeded to Crosswicks, and found Lewis in a small pen, used by the son-in-law of his employer, who is a butcher, to confine calves in. Upon entering the pen, they inquired if Mr. Idell did not want to buy some calves, taking care to shut the gate and fasten it. Upon being answered in the affirmative, they immediately seized Lewis by each arm, one on one side, and the other on the other side. Lewis, with almost Herculean strength, threw out both his arms, and laid them sprawling on their backs, and in an instant, before they could recover themselves, mounted the fence, which was seven feet high, and made an almost miraculous escape. He has gone to the North where he will be out of the way of the oppressor, and called upon the writer of this on his passage.

Now the laws of New Jersey do not require any of its officers to engage in the contemptible business of arresting fugitive slaves; and yet a man filling the high and responsible station of high Sheriff, can be found base enough, for a few dollars, perhaps not more than Judas received for betraying his master, to undertake the nefarious business; and one too, who it is believed, descended from an honorable Friend who accompanied William Penn to this country when it was a wilderness. Shame on him—let all the people say shame on him—he ought ever after this abominable act to be held in utter contempt, as should also the constable who assisted him.

I. T. H.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MAY 15, 1845.



The Annual Meeting.

This city has been thronged during the past week with crowds of people from every section of this wide country, who came together in consultation, intent on various objects, to review the past, observe the present, and mature their plans for the future. Sectarianism has sent her servants hither to devise means whereby new converts might be made, and of whom, when made, in view of the pro-slavery character of the churches, that hard saying of Jesus might be quoted. Missionary and Bible Societies, whose long arms embrace the earth, have planned their operations for the conversion of the Patagonian and the Greenlander, the Hindoo and the Sandwich Islander, to the Gospel, and of giving to them the Word of God, but forgetting the heathen slave, who kneels by our own hearth-stones, and whom our laws forbid to learn to read. That charity which should begin at home, has sought to hide its hypocrisy in its zeal to visit the uttermost parts of the earth, and to do good so far away that it shall involve no sacrifice, and be at the same time an excuse for neglecting the duty that lies next at hand. Thus has it been with practical infidelity, under the stolen name of the Christian Church, while practical Christianity boldly assuming the name of Infidel, has sought to know its duty to humanity; and Benevolence, which should be the handmaid of religion, but which has stepped into the position which her mistress should occupy, because that which men call religion now has forgotten its true purpose, and brands as infidelity everything which would forget it no longer, has been busy in her work of mercy. Temperance, and moral, and social reform, have, each in its sphere, been acting the part of the good Samaritan, while the priests and Levites have passed by on the other side.

But chief among all these good works which men have come together to do, stands the abolition of American Slavery; and the most virulent and bitter is the hatred and contempt with which it is visited by both priest and publican of these latter days. If either approach it, it is to scoff, and neither stays to pray. The one may be pardoned for his ignorance, for he knows not of the sin of which he is guilty; but the other fears only a conviction of the sin of which he is already conscious. Nevertheless, the Annual Meeting of the American Anti-Slavery Society, is an event of no trifling moment, and the movement which it embodies cannot be stayed by a corrupt public opinion, nor destroyed by the designing arts, or the supineness of priestly hatred or contempt. Nor is this said in a boastful spirit. The destiny of this country is to be determined by the settlement of the Slavery question, and that is in the hands of the American Society and its friends. New-organizationists may sneer at this, and no-organizationists may laugh at it; nevertheless, we believe it, and the first and most important element of success in any cause, is firm belief. Unbelief is not only often sinful, but is always weakness in that wherein any man is engaged. If ye have faith, ye can remove mountains.

There is much to encourage us in the character of the late meeting. Our position is beginning to be understood and appreciated. The people are learning the truth of these things which Abolitionists have so long reiterated, and are calculating the value of a union which had lulled them into a sleep from which they are fast awakening, to find that only the name of liberty is left them. It is an encouraging sign, that the meeting at the Tabernacle on the day of the Anniversary, was larger than it has been for several years, and that the business meetings were never more fully attended, by more deeply interested audiences. I wish that I could add that the attendance of our friends was also larger than usual, but it was not so. I missed the familiar faces of many friends, whom a variety of causes, which they could not control, prevented from being present. It is also gratifying to notice the marked change of tone in the public press of the city. Abuse and contempt have given place for respectful, and, in the main, faithful reports of the purpose and action of the Society, and where an unfavorable opinion is given, it is done with the air of men who dread but cannot despise a movement which they hate. Of course, I except the New-York Herald, for it is not in the power of that print to appreciate anything which has in it a single redeeming quality of morality or respectability.

The meeting on the first day was deeply interesting. The speeches were all good, and just what was needed. That of Wendell Phillips was such an one as does old Abolitionists good to hear, makes those who have had the strength to abide with us only for a season, hang their heads for very shame of their weakness, and forces all who have opposed us, to acknowledge in their hearts that we are not far from right. It was a clear, and manly, and beautiful exposition of the first principles of Anti-Slavery, and of their application to a corrupt Church and State, to which we had so long sued in vain for the slave's cause for justice and for aid. We need more of the wisdom which never tires of giving "line upon line, and precept upon precept," which has the patience to remember and to count the steps by which we ascended to our present position, and will point the way to those behind us, while it never forgets to keep a steady eye to the straight path which lies before us.

The business meetings wanted something of their usual interest to Abolitionists, partly because there was no question of difference among ourselves, and partly because there were fewer persons present who were accustomed or inclined to address public audiences. There was, however, the usual amount of pro-slavery captiousness and unfairness, which met with its uniform defeat. Stephen Foster aroused at two different times, as he does wherever he goes, the ready ire of the defenders of the pro-slavery faith. I could wish, for my own part, that he were more happy in his illustrations, and more distinct in the positions he assumes. There is nothing in Anti-Slavery itself which creates a necessity for indistinctness, or when clearly stated can leave any room for cavil. But every man must fight the battle in his own fashion, and with his own weapons. Much interest was given to the meetings by new speakers, and two or three new converts; and especially by the speeches of Mr. Clure, a Scotch Abolitionist, who, though for the first time in an Anti-Slavery meeting in this country, seemed so thoroughly imbued with our spirit and principles, as to take his place naturally and easily among us, and that of a colored woman of strong mind, and remarkable gift of language, to whom Slavery had given no name, but who is known among her friends as the "Sojourner."

Our present position of "No Union with Slaveholders," was reviewed, and explained. There were found none among ourselves to object to it. All seemed persuaded of its necessity and of its wisdom. It is becoming more widely known, and more generally respected. It is from the necessity of the case, in one sense, only negative. The time must soon come when a more positive position must be assumed by the Nothern people. The first step towards this was taken at this meeting in preparing a pledge for general circulation and for signatures. As it was lost in the fire at the office it could not be acted on at the meeting, but the subject was referred to the Executive Committee, and will be soon offered through the papers for the consideration of the people.

On the whole we may count upon our last meeting, if not in every respect so interesting, in the usual sense of that term, to ourselves, as one of the most, if not the most important that we have ever held in its probable effects upon the people at large.—G.

The Foreign Slave-Trade.

"The powers that be," in this most Christian and republican country of ours, deserve at least the credit of being inconsistent in their diabolical hypocrisy. To really hang a man upon a gibbet for doing that upon the coast of Africa which is done, not only with impunity, but with applause by Presidents, and Governors, and Cabinet ministers, and Doctors of Divinity at home, would be too terrible a farce, even for slaveholding performers to enact. It is a redeeming feature in the national scoundrelism that it always has, and probably always will refuse to punish that as a crime, when committed in another country, which is the path to honorable wealth in its own. Obscure as the moral vision of the people is, they should receive the due meed for praise for trampling their own laws under foot. We may still hope something from the inconsistency of wickedness.

The Baltimore Sun of last week contains the following report of a trial which is just concluded in that city. It is the case of the United States, *vs.* Janson L. Pendleton, formerly Captain of the brig Montevideo. He was sent home, charged with being engaged in the Foreign Slave-Trade:

It appears that the brig Montevideo was fitted out from New-York by Captain Riddle, who proceeded with her to Rio Janeiro, in February, 1844, and that there Capt. Pendleton took command; from Rio she proceeded to the coast of Africa, and visited several ports, discharging portions of her cargo at each; she then proceeded to Victoria, on the Brazilian coast, where she remained five or six weeks; and while there, sent ashore a portion of her cargo, consisting of farina and jerked beef, of which considerable quantities were afterwards reshipped; during the latter part of her stay, a Portuguese crew, under the control of a Capt. Cuvier, were received on board, who fitted up a second deck over the cargo in the hold, marked all the pieces and parts with white paint, to facilitate the putting them up again, then took it all to pieces, and stowed it away; the brig also took in here the materials for one hundred and thirty water casks, which were also stowed away. During this period Captain Pendleton lived on shore out of sight of the vessel, though he was several times on the beach, and twice came on board; after these arrangements had been completed, the vessel sailed under the command of Captain Pendleton, for Cabenda, on the African coast, the Portuguese crew and captain going as passengers, and living in the hold. Arrived in the harbor of Cabenda, they laid there between two and three weeks, the captain being most of the time ashore; one morning, the 18th or 19th day, the captain came aboard between six and seven o'clock, and immediately afterward the mate informed the crew that they would have to set ready to go ashore, at a moment's notice, as the vessel was sold; they then got up the anchor and proceeded about half a mile further down the bay, taking a position more favorable for getting rapidly out to sea. At about ten o'clock, the captain and one of the mates went ashore, taking with him the brig's colors, chronometer and papers, and leaving the rest of the crew to follow, which they did in about half an hour, some of them having first observed that the second deck had already been replaced since the moorings had been shifted.

Robertson, who went ashore with the captain, stated that the latter went off directly from the beach inland, and immediately afterwards a great number of negroes, amounting to seven or eight hundred, were brought out of the tall grass, being manacled with shackles around the neck, and tied with ropes. These negroes were taken on board the Montevideo, and as the last were received, she made sail and stood out to sea, proceeding with them across the Maine to within a short distance of a Brazilian port, where they were landed, delivered to a merchant, and taken into the interior. This was the amount of the evidence.

At the close of the argument, at about 3 o'clock yesterday, the court decided in favor of the construction of the act of Congress, contended for by the prisoner's counsel, to the effect that the jury must find that the prisoner was on board with the negroes, and aiding, abetting and encouraging the confinement of them, otherwise they must acquit him. There being no evidence of this fact, the jury of course rendered a verdict of *acquittal*.

Propagating the Gospel:

Doubtless a good work. I speak doubtingly, because, as, in our day and generation, it is not in its purity, we are hardly at liberty to speak positively of a thing about which we have no experimental knowledge. All the Gospel, as a general thing, which is propagated by the so-called Christians of our land, is tainted with blood. It is a Gospel, through virtue of which, Slavery is claimed to be divine; or when that is not done, and it is acknowledged to be a sin, it is Christianized by church fellowship. If this is legitimate Gospel-fruit, then Jesus was crucified for naught, or it were pity,—if it *could* ever be right to kill a man—that he were not crucified sooner. A Gospel that enslaves and imbrutes humanity, and would give divine sanction for that which the unregenerate heart condemns from instinct, is worse than no Gospel. I have no argument on this point—nothing but denunciatory assertion. I do not want a Bible to tell me that Slavery is wrong—my humane instincts are enough for that; and if one can prove to me that it makes Slavery right, then I would not value it so much as an old spelling-book. But the Gospel teaches no such thing. Slavery cannot exist where its precepts are believed in—believed in, at least, to the extent of obedience, the only belief worth the name. All good men wish that the true Gospel was propagated; but the sooner the sham Gospel of a faith in doctrines, without such works as a true Christian must perform, is trodden under the feet of men the better. We have enough of the current phrase of religious cant which fills men's mouths everywhere; we want the good deeds that fill their hearts and their hands.

A precious specimen of this religious cant I cut recently from a "religious paper." I am sorry that I have lost its name, but I remember that it is eminently pious, as the fashion goes. The writer is speaking of Burr and Thompson, who are in confinement in the Missouri Penitentiary, for obedience to the spirit of Jesus. He says: "We rejoice to learn that an overruling hand is bringing good out of the event, in different ways."

The first good is, that it is producing an under-current of sympathy in behalf of the prisoners, in opposition to the slaveholding spirit of the people; but this, if true, is worthy only of four lines to state the fact. He proceeds:

2. What is still better, these devoted young men are preaching the gospel with saving effect to their fellow-prisoners. The same burning love, and indomitable perseverance, which, *misdirected*, sent them into Missouri to rescue the oppressed, are now at work with delightful success, for the salvation of the wretched convicts around them. Our information on this subject is from a reliable source, embracing more particulars than we are at liberty to communicate.

A wise Providence is thus turning their sufferings to the best account. A new agency is thus discovered, for applying the reforming power of the gospel to these children of depravity and crime. (!!) God is sending among them his own devoted children, to take part in their sufferings, and thus open an avenue for the gospel they preach, to hearts which could be reached in no other way. (!!!)

What a comment is here upon our popular religion! This is the very spirit which nailed Jesus to the cross. No doubt the Jews thought his "burning love," and "indomitable perseverance" were "misdirected," when he taught the people that the Father had other work for them to do than to go up daily to the Temple, and to fast before men, and wear broad their phylacteries, and to pray at the corners of the streets. The love and perseverance which would relieve the oppressed, and minister to the sick and dying, and comfort the widow and the orphan, was then also "misdirected." The Scribes and Pharisees, then, as now, could roll up their eyes in pious horror at any warfare with popular sin, and thank the God

of their fathers that they were not heretical in the popular faith. Doubtless they too could have seen a "wise Providence" in the imprisonment of Paul, or the stoning of Stephen, if there had been made a Pharisee the more. I know not what Burr and Thomson may be about, but if they are preaching the Gospel, the martyr spirit of which brought them where they are, then God speed them. But this, I do know—that such a Gospel is not the one which this writer would have them preach. That which he would propagate, locked these young men up in jail, and set them to hammering stone as a punishment for daring to make an application of the true Gospel to the condition of their brethren in bonds. That they were doing that, would be glad tidings to him and all of his kind, and that it might be done, they would care little how many were deprived of the liberty and the rights which God gave them. It would not be strange if Abolitionists *did* sometimes use harsh language, when they encounter at every turn such hypocritical and canting piety as this which can see good in a ten years' imprisonment, because "it opens an avenue to hearts which could be reached in no other way," while the fruits of the religion which is preached, is pronounced as evil.

The Fire.

If the paper is duller than usual this week, and shows any marks of the disorder which has reigned supreme for the last few days in our office, our friends will pardon it. Few, who have not learnt them from experience, know anything about the laborious duties and harassing cares of an editor's life, and will not, therefore, understand how the burning of a desk can be a matter of much moment. But all can understand that the carpenter's shop is a poor shop for the carpenter, when his tools are gone, that the shoemaker will make few shoes when he has no bench, and that the farm may lie fallow when the farmer has lost his plough, and spade, his hoe, and harrow. I have lost my tools, and must crave the patience of those to whom I weekly send my work.

Between two and three o'clock, on Thursday morning, a fire was discovered in the office by a passer-by, who, with the assistance of two or three others, extinguished it. Had they been a few moments later, the building would have been wrapped in flames. As it was, the upper part of my desk only was consumed. This is a trifle in a city where the alarm-bell is heard every few hours; and all that need be said about it is, that it was a fortunate escape from what, considering the nature of the building, might have been an appalling catastrophe.

It is no trifling matter to me, however. The contents of those pigeon-holes—of Poetry and Miscellany, of rich "Pro-Slavery," and horrible "Peculiar Institution," of Domestic and Foreign Items, of Selections, of documents for reference, of Editorial, and subjects for Editorial—the result of months of labor, are all ashes now. There was many a future Standard in embryo there, which the forked flames licked up greedily. Much toil and much patience must reproduce, in months to come, all these editorial treasures, which lay so ready to my hand or brain. I am where I was a year ago, with nothing but my scissors and my pen. But this is not all, nor the worst. Files of private correspondence—letters, written by hands which have themselves been in ashes long ago—many a memento of past affection and friendship, from those whose paths have led a different way from mine—and many an one from those with whom I have travelled onward hand in hand,—all those treasured testimonials of the past—all those flowers gathered by life's wayside, which never lost their fragrance nor their bloom—the fire has withered them. I could be pathetic about it without any great effort, for they were, indeed, great treasures to me, and none the less that they were my most valued letters and papers, accumulated since a few years back, when another fire consumed all which I had gathered from my childhood up. They are a heap of charred rubbish now, and words will not whiten them. There were many anti-slavery letters and papers among them also. The future historian of the "Clapham sect" of America, when he reads this paragraph, may learn that there were treasures once.

The fire was no doubt the work of an incendiary, and kindled through malice, and not for plunder. It is the first burnt-offering to the doctrine of Disunion. A candlestick was found on the top of the desk, which was covered with pamphlets, and where I never put it. I left it six feet from there, where I had been writing at the table, and in the only place where I ever leave a candlestick. This is conclusive evidence that some person was in the office after I left it at 11 o'clock. From the appearance of the desk, too, it seems very evident that it was fired in different places. At one end it is consumed quite through the back, and at the other through the top, while an account-book which stood in the centre, is hardly even discolored. Moreover, I was not at the desk with fire before I left the office. I was there only to take a letter from a drawer, and afterward to return it, but both times without a candle, even supposing it possible that such combustible materials, if set on fire then, would not have burst into flame in something less than nearly four hours. That it should have happened too, at the time of the Annual Meeting, is strong circumstantial evidence. No doubt some one of more than ordinary popular patriotism and piety, was led to do an act for the glory of God and the Union, which endangered the loss of much property, and of the lives of many persons at work and asleep in the fourth and fifth stories of this frail building. But my readers will pardon all this gossip, I only meant to make an apology, and record an act of pro-slavery scoundrelism.

Disunion Among the Sects.

The Baptist Home Mission Society held its Anniversary last week in Providence. It is stated that they have concluded to divide into two organizations—Northern and Southern.

The Methodists are holding a Convention at Louisville, which is not yet concluded. The probable result will be a division of their church. Bishop Soule, on taking the chair, said, that he was "fully confident that a division of the church in the United States was inevitable." These are hopeful signs.

I stated some time since, on the authority of the "Advocate and Journal," (Methodist,) that Mr. Calhoun was consulted by certain Southern members of the last General Conference as to the probable effects of a dissolution of the church on the political Union. His answer was favorable to his well-known desire for Disunion. Below is a letter from Mr. Clay on the same subject, in answer to a letter from the Methodists. One was also written to Mr. Polk, to which he has not replied. Mr. Clay, it will be seen, fears the dismemberment of the church for the same reason that Mr. Calhoun desires it.

ASHLAND, April 7, 1845.

DEAR SIR:—Our mutual friend, Mr. Mitchell, of Frankfort, delivered to me, the day before yesterday, your letter, with several publications under your name, in regard to the unfortunate controversy which has arisen in the Methodist Episcopal Church of the United States, all of which I have attentively perused. You desire an expression of my opinion on certain inquiries communicated in your letter.

I have long entertained for that church sentiments of profound esteem and regard, and I have the happiness of numbering, among its members, some of the best friends I have in the world. I will add, with great truth, that I have witnessed with much satisfaction, the flourishing condition of the church, and the good sense and wisdom which have generally characterized the administration of its affairs, as far as I have observed it.

It was therefore with the deepest regret that I heard, in the course of the past year, of the danger of a division of the church, in consequence of a difference of opinion existing on the delicate and unhappy subject of Slavery. A division, for such a cause would be an event greatly to be deplored, both on account of the church itself and its political tendency. Indeed, scarcely any public occurrence has happened for a long time, that gave me so much real concern and pain as the menaced separation of the church, by a line, throwing all the free States on one side, and all the slave States on the other.

I will not say that such separation would necessarily produce a dissolution of the political Union of these States; but the example would be fraught with imminent danger, and, in co-operation with other causes unfortunately existing, its tendency on the stability of the Confederacy would be perilous and alarming.

Entertaining these views, it would afford me the highest satisfaction to hear of an adjustment of the controversy, a reconciliation between the opposing parties in the church, and the preservation of its unity.

I limit myself to the political aspect of the subject without expressing any opinion on either of the plans of compromise and settlement which have been published, which I could not do without exposing myself to improper imputations.

With fervent hopes and wishes that some arrangement of the difficulty may be devised and agreed upon, which shall preserve the church in union and harmony, I am, respectfully, your obedient servant,

H. CLAY.

Hard to Please.

3d. The Wesleyan asks for my standard of a consistent anti-slavery life. I need not give it, as I do not mean to judge it by that. I wish merely to try it by its own standard, which is all we have ever pretended to do with any church.—*Nat. A. S. Standard.*

This sort of Indian warfare is very convenient. It is much easier to make skulks attacks upon the position of an opponent than to adopt a standard and defend it.—*Liberty Press.*

I was not called upon to "defend" my own standard, but to give one by which the Wesleyan was to judge of its own anti-slavery consistency. If I *had* given mine, the Press probably would have said—"why don't you judge us by *our* Standard, and not your own? We don't profess to think as you do, and are not obliged to act up to *your* rule." I will eat you at any rate, said the wolf to the lamb, whether you have muddied the water or not. The editor of the Press, however, is a Wesleyan, I believe, and no wonder he does not like my "attacks," as he calls them, upon the position of his church.

Our Agents in Pennsylvania.

The papers from the interior of Pennsylvania still bring us cheering news of the progress of our friends, and of their success in arousing the people to a knowledge of the great truths of Anti-Slavery. The following article I cut, from the Star and Banner, a paper published at Gettysburg:

ANTI-SLAVERY LECTURES.—The citizens of Gettysburg and vicinity were entertained on Thursday and Friday last with several lectures on the evils of Slavery. The principal speaker on this occasion was Miss Abby Kelley, a lady of much intelligence, and who has made herself thoroughly acquainted with this subject. We attended on both days, and are free to admit, if sound reasoning, good logic, and eloquence of a high order, can have an effect on the minds of an intelligent audience, the arguments adduced by Miss Kelley must have had such an effect.

We have, on other occasions, listened to some of the most eloquent statesmen in the country on this subject, both in and out of Congress, but we have never heard more eloquent appeals flow from the lips of any one, than those which flowed from the lips of Miss Kelley, or arguments and reasons more calculated to excite the sympathies, or to reach the innermost recesses of the heart-strings of those who have hearts, than were brought to bear upon this subject. Those who were not present at these lectures have missed a treat which will not soon be presented again.

The lecturers courteously invited and courted reply from any and all who were present, but none had the temerity to venture, although we noticed several Divines, as well as several young Lawyers who were in attendance, and whom we thought the challenge would bring forward, but which it did not, and we opine that it was well for them that they did not venture to do so, for we shrewdly suspect, that had they done so, the dressing which they would have received from Miss Abby, would have placed them upon a pedestal somewhat lower than a few of them have the vanity to think they are entitled to.

Conventions in Ohio.

The American Society will be represented at the Anniversary at New Lisbon, by Abby Kelley, and Giles Stebbins. E. J. Hitchcock, and Benj. S. Jones, will also be in Ohio, within ten days after the annual meeting, and the four will hold a series of Conventions through the State during the ensuing summer months. Will our friends there busy themselves about the proper arrangements for appointing meetings, and for taking the agents from place to place? I trust that such a reception will be given them as was to those of us who attended the "Hundred Conventions," and that Samuel Brooke, or some other equally efficient agent, will be provided to travel with them. Much of the success of that series of Conventions was owing to the fidelity and careful arrangements of friend Brooke, and great results will follow now, if the agents meet as cordial and careful co-operation in the proposed, as during the former campaign.

Rev. Mr. Beeman, of New Haven.

In the leading article in the Standard of May first, I stated that Mr. Beeman had once asked to know, at the Rev. Edwin F. Hatfield's church, where the colored people sat, that he might take his place there. I gave the information on the authority of one whose word and whose means of information I could not doubt. It seems, however, he was mistaken. Mr. Beman has called upon me to deny the charge. He was never in or near Mr. Hatfield's church. I cheerfully make the correction, and apologize for an unintentional mistake.

This Week's Paper.

FOURTH PAGE.—*Poetry:* The May Queen—(Concluded). Another's Sorrow. *Miscellany:* George Thompson—(continued). War must cease, if Christians will not Fight. William Penn's Grave. Monument to Columbus. Anecdotes.

FIRST PAGE.—*Pro-Slavery:* Annual Meeting, from the New-York Herald. *Selections:* The Free Church of Scotland and American Slavery. *Standard:* Eleventh Annual Meeting of the American Anti-Slavery Society. Speeches at the Tabernacle.

MR. TORREY.—The Baltimore correspondent of the Boston Atlas, writes:

The Rev. Mr. Torrey, who is in our Penitentiary, has been sick for a week past, but is again at work. He has a great many persons to see him, and attracts much attention from all visitors. I have reason to believe that his situation is made as comfortable as the discipline of the institution will allow, and that he bears his imprisonment with patience. He has books furnished him, and acts as amanuensis for the prisoners who desire to write to their friends or make petitions to the Board. This he does once a week, in the presence of an officer; and as he is fond of writing, it seems to give him much satisfaction.

LOST.—On the last day of the annual meeting, at the Minerva Rooms, a green silk parasol was left for a few moments on one of the seats, but could not be found again. Whoever has it will confer a favor by sending it to this office.

TO CORRESPONDENTS.—Several communications were on file for insertion in our columns, but are destroyed.—If our correspondents do not hear again from their articles, they will understand the reason.

A REPEAL ASSOCIATION DISSOLVED.—The Baltimore Repeal Association has been dissolved in consequence of the language used by O'Connell in relation to Slavery, Nobody will be more glad to hear of it than O'Connell himself.

The Hon. LEVERETT SALTENSTALL died at Salem, on the 8th inst.

ALBANY BRIDGE BILL.—The farther consideration of the bill authorizing the construction of a bridge across the Hudson, at Albany, has been indefinitely postponed.

☞ Our Jamaica correspondent is informed that his letter was not received till a few days since, in consequence of being mis-directed, and not received at all without some difficulty. If he will refer to our imprint, he will see how his letters should be addressed.

GENERAL INTELLIGENCE.

Foreign.

Fourteen Days later from Europe.

The steamer Hibernia, Capt. Ryrie, arrived at Boston on the 6th instant, bringing with her dates of the 19th from London, and 16th from Paris. She left Liverpool on the 19th, thus making her complete passage in 16 1-2 days. Large quantities of ice, from which she was piloted out by a fishing vessel, detained her three days on the banks.

The chief political topic of the times, and one which has called out a great deal of the old feeling about Catholic Emancipation, is the proposed grant to Maynooth College in Ireland. The opposition to this measure was so vehement that it was even thought capable of producing a change in the Ministry; but the more general opinion was, that Sir Robert Peel would be able to carry his point.

Parliament.—Mr. Macauley explained the reasons why he should vote for the second reading of this bill. The objections against it ranged themselves under three classes. One class came from a large body of men, who did not object to its increase. There was a second class, which came from another body, who objected to any grant to Maynooth, on the ground that we are not justified, either as individuals or as a Government, in making any provision for a religious faith grounded in error. There was also a third class, which came from the friends of the voluntary principle, who said that, whether the Roman Catholic Church taught truth or error, no provision ought to be made for it. Now, he was surprised that those who did not object to the old grant should object to the increase of it. The question was simply between a grant of £9,000, and one of £26,000. It appeared that these parties had no objection to an establishment for the Roman Catholics, provided it was a shabby establishment. Now, if the Government gave its patronage at all, it ought to be a patronage worthy of the college, and of the Government which gave it. When he looked at the splendid establishments of New College, of Christchurch, and of his own Trinity, which were founded by William, of Wickham, by Wolsey, and by Henry VIII. and which were all taken from the Roman Catholics; and when he looked at the "Do-the-boys-hall" to which he had consigned the Roman Catholic professors and students of Maynooth, he felt shame for the deep degradation to which we had consigned those who differed from us only in religious principle.

If it were innocent to grant £9,000 to this establishment, he could not see why it was not innocent to grant £26,000 for the same object. But then came forward the other class of reasoners, who insisted that the Church of Rome taught error, and that we were not justified in contributing to the propagation of error. He denied that proposition. You have endowed the Church of England and the Church of Scotland. They differ in doctrine; one of them, therefore, must be in error; and yet you have endowed them both. Sir B. Inglis was a strong advocate for church extension. He wanted to build a thousand churches; but would not Tractarianism get into some of them, and if so, would not the public money get into the hands of those who, in his opinion, were teachers of error? The principle on which Parliament acted was that where the truth was of such value as to require to be made known, it would not shrink from circulating it, even though there should be an alloy of error mixed with it. It was on this ground that it had decided that it was better that the people of Ireland should be Roman Catholics than professors of no religion at all. The quantity of good in the Roman Catholic religion was so infinitely beyond any mischief deducible from its disputable doctrines, that it was far better that the Irish peasant should be instructed in it, than that he should live without religious restraint, or die without religious consolation.

As to the arguments against the measure urged by the friends of the voluntary principle, if he were one of them, he should say that this case of Maynooth was an exception. You had in Ireland twelve bishops of the Established Church, receiving an income of $70,000 a year; you had a Presbyterian body also receiving an endowment from the State; and you had four-fifths of the inhabitants of the country—who were at once the poorest individuals in it, and those from whom the endowment for the two other religions had been taken—left without any at all. Justice required that some endowment should be made for them. Where it was to come from, was another question; all that the House had to settle that night was, that some should be given. He then adverted to the argument of Mr. D'Israeli, that this measure ought to be rejected because it was brought forward by men who were not morally entitled to bring it forward. He thought that they had ought to look at the measure on its own merits, and to reserve for those who brought it in their praise or censure, as the case might be.

After admitting Sir R. Peel's great talents for debate, and for the business of the House, his great knowledge of public affairs, and his sincere desire to benefit the public, he proceeded to say that it was impossible to deny there was too much reason for his political friends to assert that after they had a second time trusted him and raised him to power, they had been a second time deceived. It had been too much Sir Robert's practice when in Opposition to use passions with which he had no sympathy, and prejudices for which he felt the most profound contempt, as weapons against his political adversaries. It was also his practice, when restored to office, to kick down the ladder by which he had risen to power. One such change as what occurred in 1827 and in 1829 was quite enough for any one man. But again, had Sir R. Peel recurred to his old practices, he would not now refer to all the arts by which the Government of Lord Melbourne had been struck down: but would ask, whether there was any one class of men, who rallied round Sir Robert Peel in opposition, ready to support him now? The cry which had done Lord Melbourne more harm than the hundred others which were raised against him was, "No Popery."

Was there any man who did not believe that if Lord Melbourne had brought in this bill four years ago, he would have been opposed by Sir R. Peel and all his party? It was not more than four years since a noble colleague of the Premier's had brought in a registration bill, disfranchising by tens of thousands the electors of Ireland, and resting on the pretext that it was necessary in order to get rid of the minions of Popery. Sir R. Peel had been in office four years, and where was his Irish Registration Bill now? Instead of that bill, which was to rid them of the minions of Popery, the Protestants of Ireland now received one for the endowment of the Roman Catholic religion by the State. Did Sir Robert and his colleagues fancy that, when they raise the devil of religious animosity for their own purposes, they could lay it again at their own pleasure? Did they fancy that the day of retribution would never come? It had come at last, and they were now doing penance for their past transgressions. He called upon Ministers, if they were honest in 1845, to show how they could have been honest in 1841? To ingratiate themselves in England, they had then thrown Ireland into flame; and now, to ingratiate themselves in Ireland, they had thrown England into conflagration. But though he believed that whilst out of power they were the most factious opposition which England had ever seen, he would not on that account reject the bill, which they had introduced for the benefit of Ireland, now that they were in power; and would support it, regardless of the obloquy to which his vote might expose him, and at the risk of losing his seat in Parliament, which he, however, could never lose in a more honorable cause.

No other subjects of any interest here had been debated in Parliament, the Oregon question not having been touched again.

The Maynooth Bill has acted like oil on the troubled waters of Ireland. Mr. O'Connell seemed to have fallen in love with Sir Robert. Said he, at the weekly repeal meeting, on the 7th ultimo, "I think I must fall in line with him; for nothing was ever more fair, manly, and excellent in all its details, than his plan respecting Maynooth. Hurrah, then, for Peel and Repeal!" In another part of his speech upon this occasion he said, "There is one delightful thing in connection with this act of justice. On Thursday Sir Robert Peel brought in the Maynooth Bill, and passed it by a majority of one hundred and two, and on the following day (Friday) he set the Americans at defiance. (Cheers.) Yes, finding himself in a strong position, and by this act of justice to Ireland, he addresses language to America befitting a British minister. I say go on in the same way, and we will set the Americans at defiance. (Protracted cheers.) The quarrel is a queer one as it stands. The Americans are bragging away on the one side, and Peel is standing in an attitude of defiance on the other. Something like two fellows anxious to be at one another with their friends holding them, each exclaiming 'let me at him.' (Laughter.) I say to Sir Robert Peel, give the Irish their Parliament, and to the Americans I would say, don't dare to attack England."

The rent was announced to be £333 0s 7d.

But whilst the Catholics are delighted with this, not so the Protestants.

The following letter from W. B. Ferrand, addressed to the Secretary of the Protestant Operative Association, and read at the last meeting of that body, elicited "tremendous cheering:"

HARDEN GRANGE, April 3, 1845.

SIR:—I have been from home two or three days, and on my return, I find your letter, informing me that you have forwarded the petition of the Dublin Protestant Operatives, praying for the impeachment of Sir Robert Peel, to London.

I shall not arrive there until Tuesday next, as I am detained here on private business, but I think it would be better to present the petition after Sir Robert Peel has made a statement of his plan.

I rejoice to say that a strong Protestant feeling is spreading through the country against Sir R. Peel, who, in my opinion, is the greatest traitor who has existed since Judas Iscariot.

I purpose presenting your petition on the second reading of Peel's Popish Bill.

I am, yours very faithfully,

W. B. FERRAND.

W. C. EDDY, Esq.

At the next week's meeting the rent was announced to be £700 4s. 11d., of which £400 came from the country. Mr. O'Connell moved, and his motion was carried, that the proposed monster meeting at Clontarf, should be postponed until the 5th of September next. We suspect that this is deferring it indefinitely. The indications are very plain that Mr. O'Connell has betrayed the cause of Repeal, and there being no one of sufficient popular strength to boldly attempt stemming his will, he has betrayed it successfully. The Queen's visit to Ireland, which is to take place about the middle of July, will clinch the nail. The Queen and Prince Albert will occupy apartments in Dublin Castle. The leading ministers will attend the Royal pair. The Queen's visit, the Charitable bequest Act, the grant to Maynooth, O'Connell's perfidy, and the investment of English capital in Ireland will all combine to strangle Repeal.

Emigration from Ireland.—There has been a great increase in emigration from all the Irish outports this season, especially in Limerick, from whence vast numbers of the agricultural population are departing for the United States and Canada.

The London *Morning Chronicle*, of the 18th ultimo, publishes the following singular rumor from its Dublin correspondent: "It is rumored that several ships, bound for the United States, with passengers from Tralee and the neighboring counties, have been prevented from sailing, *by orders of the Admiralty!*"

From the New Orleans Bulletin, April 30.

From the West Indies.

We have received files of the Jamaica Journal to the 19th instant, inclusive. They contain later intelligence concerning the affairs of Hayti. The expedition undertaken by Gen. Herard, with a view to re-establish himself on that Island, had not been very prosperous. He sailed from Kingston, it appears, on the 29th March, in a schooner for the port of St. Thomas, but returned, without effecting a landing, to port Antonio, (Jamaica.) The following is his own account of the inducements which led him to the enterprise, and of his progress in it:

"After an authentic declaration, in which are energetically and loyally expressed the fears, the sufferings, and the necessities of the Haytien Republic, Gen. Herard, the elder, is recalled from exile by the voice of the Haytien people. To submit himself to this decision, he left Kingston on the 29th of March, in a schooner, which cleared for St. Thomas; but having arrived on the coast of Hayti, off the port of L'Anse de Haynault, Gen. Herar took on board a pilot, who apprised him that nothing had been prepared for his reception. He feared that, in effecting a landing there, Haytian blood would flow, which he desired to avoid, as being contrary to his views and his political principles; he preferred, under such circumstances, to withdraw. Everything, moreover, being now opposed to the prolonging of his voyage—that is to say, calms and currents retaining him three days on the coast of Hayti—his horses dying for want of food, and his stock of provisions and water being exhausted, he made sail for port Antonio, whence, after having landed his horses, changed his crew, and provisioned his vessel, he sailed for St. Thomas."

It is stated by the Jamaica papers that Gen. Herard discharged his foreign crew, and took in at Port Antonio, for his second voyage, a crew of Jamaicans to navigate his schooner. It is also stated that H. M. frigate Spartan sailed on the 11th instant to look after him, with the intention, as was believed, of making a prize of his vessel for an alledged non-compliance with the navigation laws in shipping his crew, and also for having embarked a number of fire-arms invoiced as hardware. He took in a lot of powder at Port Royal, and cleared at Rio de la Hache.

There is little news from Jamaica. The markets were pretty well supplied. Some purchases of pork had been made on speculation, to be retained in the city. Sales of prime were made to net $9. Flour is quoted at 28s for New Orleans, and 29s for Baltimore, with a tendency to decline. Sugar 20s to 24s per 100 lbs. Sterling Exchange at 30 days, 1 per cent.

Letters had been received at Jamaica, announcing that after the 1st of July, Her Majesty's Government would withdraw the grant of £3,000 per annum, which had been hitherto allowed for the education of the laboring classes in Jamaica. The sum of £500 is to be allowed until July, 1847, when the grant will altogether cease

HAYTI.

By an arrival at Charleston, the papers of that city have dates from Jamaica to the 25th ultimo. The news from that Island is not of much importance, but the following extract from the Times of the 24th will be read with interest:

Hayti—Death of President Guerrier.—From private intelligence transmitted through H. M. Schooner Pickle, which arrived yesterday from Port au Prince, we learn that President Guerrier had departed this life; and that Gen. Pierot, a general of division, and, we believe, a relative of the late king Christophe, has been elected to the Presidential Chair.

President Guerrier is said to have died under singular circumstances, which do great credit to his humanity. The ten persons lately reported by a contemporary to have been shot, were not executed, but the order for death was laid before him for signature. This, however, he refused to affix to it, as he did not consider that they deserved death; "and," he is reported to have said, "I am an old man myself, and have but a few short days to live; why, therefore, should I deprive my fellow-creatures of life?" Having said this, he fell back and expired! We do not vouch for the correctness of this report, although we have no reason to doubt its authenticity.

Pierot, who was commandant at Cape Hayti under Guerrier, is an African! He is said to be an austere and tyrannical—if not a sanguinary—character. President Boyer, it is said, looked upon him as one of those members of a community, who are neither to be favored nor injured with safety, and he therefore allowed him to remain in the same situation and rank as he was in at the time of the death of Christopher, his patron.

Acaau, who, on the accession of Guerrier was imprisoned, and first sentenced to five years' banishment, then had that sentence commuted to three years, and finally was altogether pardoned, was at present commandant of a small town on the Spanish frontier to which post he was appointed by President Guerrier, after he was pardoned. It is supposed, however, that he would not remain quiet on hearing the death of Guerrier, but would make an endeavor to thrust himself once more into Presidential honors—not, however, that there appears any likelihood of his making that endeavor with any reasonable prospect of success.

Everything was reported to be quiet at the time of the departure of the Pickle—but it is supposed that this state of things will not long continue.

The schooner Dove, from Aux Cayes, reports that all was quiet at that place; two French vessels of war lying there; $10,000 had been offered for the head of Heiard, and three vessels sent out in search of him, but returned unsuccessful.

ST. DOMINGO.

By the schooner Daniel Francis, which arrived this morning from Gonaives, whence she sailed on the 20th ultimo, intelligence has been received at the Merchant's News Room, that President Guerrier died at St. Marks, on the 11th ultimo. On the 27th Louis Pierrat was proclaimed President from the North Cape Haytien. He is said not to be friendly to the colored people, and it is doubtful whether he will be acknowledged as President in the South part of the Island. Rivera, who had gone back from Jamaica to endeavor to recover his command, it is said has captured some sixteen boats that were sent out against him. It is stated that he lands, whenever he wishes, at the south part of the Island, and that he and his party, propose, if they succeed, to put the country under the protection of the English, and to give foreigners the right of doing business there in their own names, and to hold real estate, &c.—*Boston Transcript.*

LATER FROM MEXICO.

Advices have been received at New Orleans from Vera Cruz to the 21st ultimo, and from the city of Mexico to the 16th ultimo.

Gen. Almonte arrived at Vera Cruz on the 18th ultimo in the Anahuac, from New-York.

Mr. Shannon had not yet reached Vera Cruz.

There were at Sacrificios on the 20th ultimo, four American vessels of war; one English, one French and two Spanish vessels. The names of the American vessels of war are not mentioned, but they were no doubt the squadron consisting of the Potomac, Falmouth, Lawrence, and Somers.

The Joint Committee of the Mexican Congress, to which hadb een referred the subject of Texas, reported at length on the 17th ultimo. They recommend two projects, as follows:

The first is preceded by a preamble, declaring that, whereas, the United States has resolved to annex the territory of Texas; and, whereas, such a mode of appropriating foreign territory, to which other nations lay claim, is a monstrous innovation upon the peace of the world and the sovereignty of other powers; and whereas, this act had been in preparation, even while the United States were professing peace and friendship for Mexico, and while the latter respected and observed scrupulously the terms of existing treaties between the two countries; and whereas, the said Annexation is a violation of every conservative principle of society, an assault upon the rights of Mexico, an insult to her dignity as a sovereign nation, and menaces her independence and political existence; therefore, the Congress of the Mexican Republic solemnly declare, that the law of the United States for the Annexation of Texas to the American Union, in no respect impairs the rights which Mexico possesses, and will maintain to that department.

Furthermore, that the United States having disregarded the principles upon which are based treaties of amity, commerce, and navigation, and more especially of boundary, Congress considers them violated by the United States.

And finally, that the unjust usurpation of which it is sought to make Mexico the victim, makes it her duty to take up arms in her defence to oppose such usurpation, and with the full and rightful determination to use all her resources and power to prevent the annexation decreed by the United States.

The second project consists of four articles, as follows:

First—The Mexican nation calls upon her sons to defend their national independence, threatened by the usurpation of the territory of Texas, which is sought to be consummated by a decree passed by Congress, and sanctioned by the President of the United States.

Second—Therefore the Government will consider itself at liberty (*podra poner*) to call forth its entire, permanent, and active military force, agreeably to the authority given to it by existing laws.

Third—For the preservation of public order, and the maintenance of her institutions, and if necessary, as a reserve for the army, the Government, in virtue of the power granted to it on the 8th of December, 1844, may levy the troops to which said decree refers, under the name of defenders of independence and the laws.

Fourth—With a view to the efficient maintenance of the rights of the republic, the Government is authorized to procure all extraordinary resources which may be deemed necessary making known to Congress the necessary steps to be taken, conformably to the Constitution.

No action was had by the Mexican Congress on these projects.

Santa Anna was still at Perote, and little further progress had been made in his trial.

On the 9th ultimo, at Mexico a most unnatural quarrel took place between a father and a son. They attacked each other with knives, and after mutually receiving many wounds, both fell and shortly expired.

Another Earthquake.—Our readers doubtless remember the details we published a few days since, of a frightfully destructive earthquake which was experienced at Mexico on the 7th April. We have now to add a repetition of this awful disaster in the Capitol on the 10th April.

An examination of the papers has failed to enable us to discover many details of the amount of ruin and desolation occasioned by this convulsion, but from the fact that the journals unite in describing its effects as terrific, we presume the destruction must have been great. The Diario of the 11th, states that the earthquake occurred about 10 o'clock, A. M. and lasted forty seconds; that it overthrew many buildings, and many others that had escaped the former visitation; that most of the inhabitants, stricken with terror, left their houses, and took refuge in the open fields and public squares, passing the night without shelter, and in the utmost consternation.

The "Veracruzana" of the 14th of April, states that private letters furnish a gloomy picture of the desolation that has fallen upon Mexico. The "Hesperia" of the twelfth states that the earthquake of the tenth completed the destruction of the cupola of Santa Teresa, and increased the damage done to the churches of Santa Domingo and San Francisco. But for the shortness of its duration, the entire city would have been laid in ruins. Mexico did not suffer alone. The shock was felt in a number of towns and villages within the radius of several hundred miles.

At Puebla, the earthquake was experienced on the seventh, about 4 o'clock, P. M. but its effects were comparatively slight. Several churches were injured, and many private edifices were greatly damaged; though none were absolutely destroyed. At Acuanhio and Toluco the effects of the shock were more considerable. At Guadalajaro, Morelia, and Vera Cruz, the earthquake was experienced both on the seventh and tenth, but on neither occasion was the damage very serious.

From the New Orleans Bee, April 30.

TEXAS.

By the arrival of the steamship New-York, Captain Wright, we have received our files of Galveston papers to the 26th instant. They are filled, as may be expected, almost exclusively with the subject of Annexation. The Galveston Civilian, a paper opposed to Annexation, approves of the time selected by the President for convening an extra session of Congress, and thinks that the gravity and importance of the measure involved, and the propriety of deliberation, reflection, and investigation, and of presenting to the people and their representatives, *all* the matter bearing upon the question, are such as to render the avoidance of a precipitate and irregular course proper and necessary. The Civilian farther declares that all it desires, is to see the issue fairly made up, for all parties to have a hearing, and for the will of a majority to rule.

On the 21st, a meeting of the citizens of Galveston in favor of Annexation, was held at the Tremont House. Some of the presses represent it as large and enthusiastic. The Civilian per contra, avers that not a fourth of the citizens of the town were present; and adds that the friends of Independence in that quarter are neither dead nor asleep.

It is denied that Dr. Smith, who has been sent to England on a special mission, is an enemy to Annexation. On the contrary, he is proclaimed an ardent friend of Annexation. With respect to General Houston, no one, says the Civilian, knows what course he will take, or whether he will emerge from the quiet seclusion with which he has surrounded himself in his rural abode, in order to take any part whatever in the agitation of the question.

Seeing the statement which is going the round of the newspaper press in the country calculated to create the impression that the American Minister, Maj. A. J. Donelson, had not been received on his recent arrival at this place with the courtesy due to him, we are pleased to be authorized by him to say, that this impression will be erroneous. He informs us that he was presented by Honorable Ashbel Smith, Secretary of State, the morning after his arrival, to his Excellency, the President, who, although confined to his bed, received him kindly and interchanged the civilities which are usual on such occasions.

In that interview, we are also informed that, from a statement to Maj. Donelson of the proposals respecting Annexation, which he was authorized to submit to this Government, he was frankly told by the President that early steps would be taken to submit the whole subject to the people. The only doubt then, in the President's mind, was as to the propriety of calling Congress—he stating, however, his impression that this step was necessary and proper.—*Nat. Register.*

A new steamboat built in Texas, at Cincinnati on the Trinity, was launched a few days since, and sent down to Galveston with five hundred bales of cotton on board. The hull is one hundred and forty feet long and twenty-six feet broad, and can carry eight hundred bales of cotton.

Business in Galveston is very brisk, and ponderous warehouses, fair dwellings, and white cottages, rise up like creations of some tales of romance.

Correspondence of the Picayune.

HOUSTON, April 24th, 1845.

To the Editors of the Picayune:

Gentlemen:—The few opponents of Annexation have given it up; they say it's useless to "kick against the pricks." It is every day becoming more and more apparent, that Texas will "go it" by an overwhelming majority.

From the accounts of the state of feeling prevailing in all parts of the country daily coming in, it is impossible to resist the conclusion, that the people are for Annexation, in preference to Independence *upon any terms that can be offered.* Congress is to meet on the 16th of June, as you will see by the President's proclamation. In the meantime we may expect to hear something or *nothing* from England, France, and Mexico.

Dr. Smith has gone *somewhere*, but where is not known here certainly, and few care. Some say he is gone to England, and this is the general opinion; others say he has gone to see Gen. Jackson. In the meantime you may rest assured that the "ball will go on." No people were ever more unanimous upon any great political question than Texas is upon this of Annexation. There will be a majority in favor of it in every county in the Republic, and in some not a dissenting vote.

From Texas.—We have Galveston papers to the 26th, but no news beyond an authorized statement by the American Chargé, Major Donelson, to the Texan Register:

"That he was presented by the Hon. Ashbel Smith, Secretary of State, the morning after his arrival. The President of Texas, although confined to his bed, received him kindly, and interchanged the civilities which are usual on such occasions. In that interview we are also informed that, to a statement from Maj. Donelson of the proposals respecting Annexation, which we are authorized to submit to this Government, he was frankly told by the President that early steps would be taken to submit the whole subject to the people. The only doubt then in the President's mind was, as to the propriety of calling Congress; he stating, however, his impression that this step was necessary and proper."

NOTICES.

ELEVENTH ANNUAL MEETING OF THE NEW HAMPSHIRE ANTI-SLAVERY SOCIETY.

At a meeting of the Board of Managers of the New Hampshire Anti-Slavery Society, holden at Concord, April 21, 1845, it was

Voted, That the Eleventh Annual Meeting of the New Hampshire Anti-Slavery Society will be holden on WEDNESDAY, the 3d of June next, at 10 o'clock, A. M. in the Town Hall in Concord, to act on the following business, viz:

To receive and act upon the reports of the Executive Committee and the Treasurer;—to elect the officers of for the ensuing year;—to transact such other business as the interests of the Society and the cause in which it is engaged may require, and to attend to such communications and discussions upon the great cause of Human Freedom, as time and circumstances may afford.

BENJAMIN COMINGS, *President.*

J. H. ELA, *Secretary.*

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

The friends of impartial freedom and unconditional emancipation are summoned to attend the annual meeting of the New-England Anti-Slavery Convention, which will be held in Boston, on TUESDAY, May 27th, and will probably occupy three days, as usual.

The Convention has annually increased in numbers, interest, and importance, since the commencement of the series, till it now takes the first rank among all the meetings held in this city during the anniversary week. The gathering this year, it is hoped and expected, will be multitudinous beyond all precedent.

In behalf of the Massachusetts A. S. Society,

FRANCIS JACKSON, *President.*

EDMUND QUINCY, *Secretary.*

Boston, May 2, 1845.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your diligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the

Poetry.

CONCLUSION.

BY ALFRED TENNYSON.

I.

I thought to pass away before, and yet alive I am;
And in the fields all round I hear the bleating of the lamb.
How sadly, I remember, rose the morning of the year!
To die before the snow-drop came, and now the violet's here.

II.

O sweet is the new violet, that comes beneath the skies,
And sweeter is the young lamb's voice to me that cannot rise,
And sweet is all the land about, and all the flowers that blow,
And sweeter far is death than life to me that long to go.

III.

It seem'd so hard at first, mother, to leave the blessed sun,
And now it seems as hard to stay, and yet His will be done!
But still it can't be long, mother, before I find release;
And that good man, the clergyman, he preaches words of peace.

IV.

O blessings on his kindly voice and on his silver hair!
And blessings on his whole life long, until he meet me there!
O blessings on his kindly heart and on his silver head!
A thousand times I blest him, as he knelt beside my bed.

V.

He show'd me all the mercy, for he taught me all the sin.
Now, though my lamp was lighted late, there's One will let me in:
Nor would I now be well, mother, again, if that could be,
For my desire is but to pass to Him that died for me.

VI.

I did not hear the dog howl, mother, or the death-watch beat,
There came a sweeter token when the night and morning meet:
But sit beside my bed, mother, and put your hand in mine,
And Effie on the other side, and I will tell the sign.

VII.

All in the wild March-morning I heard the angels call;
It was when the moon was setting, and the dark was over all;
The trees began to whisper, and the wind began to roll,
And in the wild March-morning I heard them call my soul.

VIII.

For lying broad awake I thought of you and Effie dear;
I saw you sitting in the house, and I no longer here;
With all my strength I pray'd for both, and so I felt resign'd,
And up the valley came a swell of music on the wind.

IX.

I thought that it was fancy, and I listen'd in my bed,
And then did something speak to me—I know not what was said;
For great delight and shuddering took hold of all my mind,
And up the valley came again the music on the wind.

X.

But you were sleeping; and I said, "It's not for them: it's mine."
And if it comes three times, I thought, I take it for a sign.
And once again it came, and close beside the window-bars,
They seem'd to go right up to Heaven and die among the stars.

XI.

So now I think my time is near. I trust it is. I know
The blessed music went that way my soul will have to go.
And for myself, indeed, I care not if I go to-day.
But, Effie, you must comfort *her* when I am past away.

XII.

And say to Robert a kind word, and tell him not to fret:
There's many worthier than I, would make him happy yet.
If I had lived—I cannot tell—I might have been his wife;
But all those things have ceased to be, with my desire of life.

XIII.

O look! the sun begins to rise, the heavens are in a glow;
He shines upon a hundred fields, and all of them I know.
And there I move no longer now, and there his light may shine—
Wild flowers in the valley for other hands than mine.

XIV.

O sweet and strange it seems to me, that ere this day is done
The voice, that now is speaking, may be beyond the sun—
Forever and forever with those just souls and true—
And what is life, that we should moan? why make we such ado?

XV.

Forever and forever, all in a blessed home—
And there to wait a little while till you and Effie come—
To lie within the light of God, as I lie upon your breast—
And the wicked cease from troubling, and the weary are at rest.

From Songs of Innocence and of Experience, by William Blake. [Not republished in America.]

ON ANOTHER'S SORROW.

Can I see another's wo,
And not be in sorrow too?
Can I see another's grief,
And not seek for kind relief?

Can I see a falling tear,
And not feel my sorrow's share?
Can a father see his child
Weep, nor be with sorrow filled?

Can a mother sit and hear
An infant groan, an infant fear?
No! no! never can it be!
Never, never can it be!

And can He who smiles on all,
Hear the wren with sorrows small,
Hear the small bird's grief and care,
Hear the woes that infants bear,—

And not sit beside the nest,
Pouring pity in their breast?
And not sit the cradle near,
Weeping tear on infant's tear?

And not sit both night and day,
Wiping all our tears away?
Oh! no! never can it be!
Never, never can it be!

He doth give His Joy to all:
He becomes an Infant small:
He becomes a Man of wo:
He doth feel the sorrow too.

Think not thou canst sigh a sigh,
And thy Maker is not nigh:
Think not thou canst weep a tear,
And thy Maker is not near.

O! He gives us His Joy,
That our griefs He may destroy:
Till our grief is fled and gone,
He doth sit by us and moan.

Miscellany.

From the India (Calcutta) Review.

GEORGE THOMPSON, ESQ.

(Continued.)

In connection with the objects of the British India Society, in October, 1839, Mr. Thompson delivered six lectures, in Manchester, "on the condition, resources, and prospects of British India, and the duties and responsibilities to do justice to that vast empire." These were reported in the "Guardian," and "Times," local newspapers, and, afterwards, collected and published, in a separate form, in the United States, and, subsequently, in 1842, at the earnest desire as well as at the expense of the Right Hon. Lord Clifford, republished, in England, in an octavo volume, with "a Preparatory Address" by that nobleman, and "an Essay on the Cultivation of Cotton in India, by Major General Briggs."*

From this valuable and interesting work, a brief extract will best explain the motives and principles which influenced Mr. Thompson in his advocacy of the important object to the attainment of which his labors were directed. In his opening lecture, after a few introductory remarks, he thus continues:—

"Before I proceed further, let me, with all possible frankness, avow the character in which I stand before you to-night. I am not ignorant that the subject that we are now to consider, has varied and complicated features, and is capable of calling forth the expression of widely differing opinions on matters connected with the social, religious, and political condition of mankind. I deem it, therefore, expedient, as I deem it honorable, to remove all uncertainty respecting the objects I have in view, the motives by which I am actuated, and the principles which I hold on those great questions, which are regarded as of vital importance in the places they respectively occupy in the minds of this community. I, therefore, without equivocation, without reservation, declare that I am the agent, the representative, the mouth-piece, the organ, of no party in politics, or in religion, or in trade, that my object is to better the condition of the now wretched and helpless subjects of the British Government in Hindoostan; and to achieve, through their elevation, the good of other races, which in my opinion, are to be reached in their debasement and misery, principally, if not exclusively, by the operation of principles, whose mighty working must be commenced in that immense region, the destinies of which Divine Providence, in the accomplishment of His inscrutable designs, permits us, at present, to control. I believe, however, that the re-action of our benevolence would be most blessed, and that every Hindoo and Mussulman we rescue from famine, and raise from penury, will be a laborer in an exhaustless mine of wealth, that will unceasingly pour its riches into our laps, and raise us, in our turn, from circumstances of abject dependence, without an alternative, to circumstances of freedom, with the opportunity of choosing from among the products of the earth, and of encouraging that industry which is the most honorable and most unconstrained, and the fruits of which will always be found the cheapest and the best. While, therefore, my heart's desire and prayer is that the time may speedily come, when every fibre of cotton wool woven or worn by the people of this country may be the produce of free labor, I ask for no restrictions, no regulations, no prohibitory duties, barring out from our ports the produce of any part of the globe of any kind, whether it be cotton to cover the naked, or corn to feed the hungry. Thanks to the irreversible laws which govern the social state, no such remedies are needed. I ask only for liberty, justice, and impartiality, convinced that if these be conceded and acted upon, every system based upon monopoly, and worked out by Slavery, will totter to its everlasting fall."

Mr. Thompson, having thus unequivocally avowed his principles, proceeds in the introduction of his next lecture to set forth the solemn responsibility resting upon his country to cultivate an intimate knowledge of the condition and wants of India; that the power entrusted to the East India Company may be neither neglected nor abused. One extract will show Mr. Thompson's manner of arguing this part of his subject:—

"The possession of sovereignty over extensive kingdoms is a sacred trust, for which nations are not less responsible than individuals, a delegation from the Supreme fountain of power; and as the unalterable laws of nature forbid us to confound men with things, or to forget the reciprocal obligations subsisting between the sovereign and the subject, we can scarcely be guilty of a greater crime than to consider the latter as merely subservient to the interests of the former. Every individual of the immense population subjected to our sway, has claims on our justice and benevolence, which we cannot with impunity neglect; the wants and sufferings of every individual utter a voice which goes to the heart of humanity. In return for their allegiance, we owe them protection and instruction, together with every effort to ameliorate their condition and improve their character. These, Sirs, are the words of one of the most gifted of modern writers, and it will be allowed that they are not an inappropriate introduction to a lecture on the duty and interests of Great Britain, to consider the condition and claims of her possessions in the East. But it may be said that the sentiments I have borrowed, are more applicable to the duty of those who are the appointed rulers and guardians of our eastern possessions, than to us. I fully grant that they are primarily applicable to those who have taken upon themselves the fearful trust and responsibility of governing the myriad population of British India; but, if it can be shown that those who have assumed the responsibility have forgotten or evaded it—that the Government of India has hitherto proceeded on principles of exclusive interests and self-aggrandizement—that proprietors have been more intent upon receiving large dividends for themselves, and obtaining lucrative appointments for their friends, than upon promoting the welfare of the people from whom their wealth is drawn—that the servants of the company, while alive to the pay, the perquisites, and the pensions of office, have been indifferent to the happiness or misery of those around them—that directors have found enough to do to distribute their patronage and attend to their private concerns, and have been anxious rather to resist all experiments to better the condition and bring out the resources of the country, than to invent and carry out plans of improvement—if, I say, it can be shown that the welfare of the multiplying millions of the East has been overlooked in a general and prevalent desire to advance party and personal objects, then, I think, it will be seen and felt by the friends of India, that the time is come to look from those who have proved themselves (to say the least) unequal to the discharge of their delegated trust, to those by whom that trust has been confided, and who are bound before man and before God, to see that the power they have bestowed, is neither transcended nor abused. But further; if it can be shown, that, through the incompetence or malversation of the rulers of India, a vast amount of misery and injustice has been inflicted upon the natives; that the prosperity of the empire has declined; that the sources of its revenue are gradually diminishing; that already the symptoms of disaffection and distrust are appearing; add to which, that the growth in wealth and comfort of the people of this country is greatly retarded by the present system of Indian administration—then, Sirs, I think a case has been made out warranting a prompt and effectual interference. I think I shall fully succeed before these lectures are brought to a close, in showing that such a case exists.

"More than twenty years ago, the late Mr. Mill was of opinion, that the members of the court of proprietors (the democratical branch of the East India Company) had forgotten their duty, and had become utterly indifferent to the way which the Government of India was conducted. After describing the constitution and powers of that court, and laboring to prove that "the aristocracy and monarchy were subordinate and subject" to it, he says—'Notwithstanding the power which, by the theory of the constitution, is thus reserved to the popular part of the system, all power has centered in the Court of Directors; and the Government and Company have been an oligarchy in point of fact. So far from meddling too much, the court of proprietors have not attended to the common affairs, even sufficiently for the business of inspection." That the honorable court has not improved since this likeness was drawn, you will believe, when I tell you, that at a recent meeting, the members allowed themselves to be told by one of the directors, that their business was *not* to call for papers or to inquire into the acts of the court above, but, to receive their dividends, and leave other matters to their superiors. On that occasion, not a murmur, not a word of dissent was heard. The law was taken from the lips of the director with mute submission, and the constituency stood rebuked in the presence of their haughty representative. Little, therefore, can be looked for from men, who, having long lost sight of their duties, have at last suffered their own rights to be taken away, and can now calmly submit to be told by their elected servants, that they have no right to look into their own affairs. Alas! for the people of India while their destinies are in hands like these. It is impossible, sirs, to attend a meeting of the court of proprietors, with a mind suitably affected by the consideration of the vast magnitude and importance of the interests connected with our empire in the East, and there to mark the character of the debates, the reception which certain great questions meet with, and the votes that are given, without deeply lamenting the situation of those whose happiness depends upon the legislation of such a body of men. It appears quite evident that every measure intended for the effectual relief of the people of India, or for advancement to any considerable extent of the prosperity of this country in connection with the East, must be originated out of doors. It is not impossible that when such measures have been fully discussed and deliberately decided upon, and are loudly demanded by the British people, they may be adopted and carried out by the East India Company; but the history of the past forbids us to expect that any comprehensive plan of amelioration or improvement will be put into operation, until it is rendered necessary and inevitable by the wishes and determination of the enlightened and philanthropic portions of this great community."

In urging his hearers to an attentive and patient consideration of the state of India, Mr. Thompson thus sums up the motives which he considers to exist to the pursuance of such a course:

"I trust the time is coming, when we shall be no longer subject to the reproach, which up to this period we have so richly merited, of being ignorant of the true state of our possessions in the East. A variety of considerations, each more or less influential upon different classes of the community, urge us to make the condition and resources of India our peculiar study. Among these I may name, the pressing necessities and growing disaffection of the native population; the consequent critical tenure of our dominion in India, the falling-off of the revenue, especially that portion of it derived from the land; the possible diminution in our imports from the West Indies; the want we feel of a plentiful supply of cheap raw cotton; and the report which has reached us this day, by that magnificent steam-vessel, the British Queen, that there is a worm destroying, partially at least, the cotton crop of the United States; the existing character and extent of Slavery and the slave-trade; the recent suspension of our commercial intercourse with the Celestial Empire; the probable results of the late change in the state of affairs beyond the Indus; the policy of increasing the means of disposing to advantage of the manufactures of this country, and the practicability of reducing the price of many of those articles of tropical produce which have become necessary both for the rich and the poor. There are many other topics which might with perfect propriety be named as worthy of our attention in connection with British India. There is perhaps no country in the world more replete with all that is calculated to fire the imagination, inflame the patriotism, and affect the hearts of the people of this country. The student in history—the lover of antiquity—the admirer of stupendous monuments of human skill and industry—the worshipper of the great and grand in nature—the speculator in the rise and fall of empires—the friend of education—the promoter of Christian Missions—and the disseminator of the oracles of God—all these may find in the past history and present condition of British India, abundant food for reflection, and a limitless field for benevolent exertion. I do not, I need not hesitate to declare that I am influenced less by a desire to see India made a source of wealth to this country, than to see this country made a blessing to India. I would be the instrument, if I might be so honored, of awakening my fellow-citizens to a just sense of their responsibility to the countless multitude, of whose destinies they are at present the arbiters. I would direct them, not so much to the riches which lie beneath the surface of the soil, as to the immortal beings who dwell upon that soil. I feel that every addition made to our national territories, every accession to the number of our fellow-subjects, increases, in exact proportion to the extent of that territory and the number of those immortal beings, our responsibility to that God who is the King of kings, and the Ruler of the nations of the earth. I believe that all who are governed in the name of Great Britain ought to feel the benign influence of her religion and her laws. I am anxious for the exaltation of our national character—not so much for the splendor of our military achievements as by the mildness of our sway; the equity of our jurisprudence; the impartiality of our statutes; the humanity of our penal code; the incorrupt administration of public justice; the protection of the weak; the liberation of the enslaved; the instruction of the ignorant; the trampling under foot of every unholy and unfraternal prejudice;—in a word, by the exhibition of the Christian character—the acting out of the divine injunction, 'all things whatsoever ye would that men should do unto you do ye even so unto them.'"

Mr. Thompson in all his addresses on the subject of India, labors to demonstrate the close connection between the improvement of this country and the abolition of Slavery in those countries where the system is supported by a demand for tropical produce. This, as our readers will have seen, is a prominent topic in the speech delivered at the formation of the British India Society. In the volume of lectures before us we find a lecture devoted to this branch of the subject, from which we cannot refrain from making a quotation. Mr. Thompson has previously argued that the purchase, by England, of slave-grown produce is the main support of the slave-trade in Africa and the Slavery of the United States. He proceeds—

"Now, Sirs, if in addition to this evil done to Africa, and the slaves of America, it should appear that we are inflicting also a direct and grievous injury on the inhabitants of British India, our own fellow-subjects, then will it be proved to the world that we are guilty of two evils, in leaving undone what we ought to do, to mitigate the condition of one hundred millions of the East; and inflicting on the slaves of America, the foulest wrong, in that we are supplying to their tormentors and taskmasters, the bribe and the remuneration which they seek for carrying on their trade. Now, Sirs, I hesitate not to say, that the consumption of tropical produce in this country, is a subject of incalculable importance to the interests of freedom and humanity; and I would earnestly exhort the anti-slavery public of this great nation to look well at the question in all its bearings. The demand for tropical produce is already immense. On a former occasion I took the opportunity of stating to what extent we imported tropical produce into this country; and already large and influential bodies are petitioning for a reduction in the amount of duties on the produce of slave labor, from Brazil and elsewhere; and it was only the other day that your late representative, the present Governor-General of the Canadas, stated it as his opinion, that we could not fairly ask for the encouragement of the free-labor produce of Siam, and China, and Hayti, without, at the same time, according to all the treaties we have signed with Brazil, the United States, and other slaveholding countries—opening our ports for the admission, upon equal terms, of their produce also. Now, we know what the desire for cheap food is; we know what the hatred of monopoly is in this country; and I look forward with distress and dismay, to the time, when so loud and powerful shall be the demand for the extinction of all monopoly, and for the free introduction of the produce of every part of the world—that we shall behold an additional impetus given by the freedom with which the produce of slave countries is received into this country, to that system which we all hate, and the downfall of which we all most fervently desire. Now, it is asked by some of the friends of humanity, with more credit to their feelings than to their knowledge of the treaties we have entered into with other countries—that we should admit the produce of Java and China, and Siam, and Hayti, and other places, where free labor, and free labor only, is known,—into our ports, upon an equal footing with the produce of our own West India and British India colonies. But while we have treaties with the United States and other nations, which bind us to put them upon a footing of equality with the most favored nations with which we have to do, you perceive that we cannot avail ourselves of the free produce of the countries I have named, without admitting the produce of those countries where they hold slaves, and grow the articles we want only by slave labor, without a most wilful breach of that good faith which up to this moment has been observed both on the one side and on the other. See then the importance, the absolute necessity of looking to the East Indies. Go to your own dominions; visit your limitless empire in the East; grow the articles you want there; call into activity the energies of one hundred millions of willing husbandmen; and you avoid all collision with other nations,—you improve the condition of countless multitudes of your fellow-subjects—you let treaties remain just where they are—you need no ships of war—you violate no principles of trade—you break no solemn engagements—you infringe no laws of nations—your own ships bring the produce here, and your own ships carry your manufactures there; and you prepare the way for the removal even of existing duties and restrictions. For if we were to encourage the East, and allow a fair competition between the free labor of the East and the slave labor of the West, we might open our ports as wide as they could be extended and give every other nation of the world the chance of selling their produce in this market; so successful would be the competition between the free and willing industry of our eastern fellow-subjects, and the labor of the slaves who are held in bondage in the western parts of the world."

(To be continued.)

* Published by J. W. Parker, London.

WAR MUST CEASE, IF CHRISTIANS WILL NOT FIGHT.

BY ELIHU BURRITT.

Let the Christians of the Anglo-Saxon race say that there shall be no more war in Christendom, or in the world, and no civilized nation would dare to resort to arms to settle any question of international controversy. Let them proclaim to the world that the Christian religion has no attribute that can sanction these wholesale butcheries in the human family, and that no Christian can or will take a part in them, or give any countenance or support to military preparations, and War would cease from the earth. How the world would bow down and reverence the majesty of the religion of the Gospel of Peace, exhibited in a position so sublime by its disciples! Thus restored to its original vitality, how soon would it become the power and wisdom of God to the elevation and salvation of the whole human family! Exterminating, at a blow, the greatest monster-curse that sin ever set loose upon the human race, how soon would its principles—the hiding of its power—penetrate all the dark habitations of cruelty, and pervade and fraternize mankind!

Mr. Editor, I am no visionary enthusiast, nor do I advance a baseless or unconsidered conjecture, when I say, that if the ministers and members of Christian churches throughout Christendom, would set apart one Sabbath-day—the first one in July, for instance—for simultaneous consideration and action on the subject of Peace, they could exterminate war from the human family forever. As the result of two hour's reverence in the house of God to the full requisitions and principles of his gospel of peace, they could rescue the immense revenue which the bloody Belial of War annually extorts from Christian nations as a tribute to its cannibal, idol altar, and apply it to the elevation of mankind. Suppose, Mr. Editor, that on the first Sabbath of next July, it should be agreed that every Christian minister throughout the civilized world, should preach upon one of these four texts: *If thine enemy hunger, feed him; if he thirst, give him drink:—Love your enemies, bless them that curse you and pray for them that despitefully use you and persecute you:—All they that take the sword shall perish with the sword: If my kingdom were of this world, then would my servants fight,—but now* (because my servants will not fight) *is my kingdom not from hence.*" After having faithfully developed and applied the spirit and application of these precepts of the Prince of Peace, and demonstrated to every Christian in his congregation, that it is no more consistent for him to take the sword and redden it in the blood of his brother, than it would be for his divine Master, then let him invite every one in the sanctuary, young and old, to come forward and sign a petition lying on the table beneath the pulpit, and addressed to their Government in terms substantially these:

"We, the subscribers, believing all war to be inconsistent with the spirit and precepts of the Gospel, and destructive of the best interests of mankind, and unconditionally prohibited by Christianity, and an unnecessary and brutal method of settling questions of international controversy, do declare to the world that we will lend no aid, nor sanction, directly or indirectly, to its continuation in the human family. And we respectfully petition your Honorable Bodies, or your Majesty, to take immediate measures to establish a Congress of Nations, or an International Tribunal, or a Supreme Court of the world, to which shall be referred for decision all such questions of controversy among nations, as have heretofore occasioned a deluge of human blood, vice, misery, and degradation among those 'whom God had made of one blood, for to dwell on all the face of the earth' in *peace*."

What a Sabbath-day would that be for the latest generations of the human race! How its memory would be perpetuated in monuments wreathed with the olive branch of peace, lifting skyward their august and lofty brows, studding the whole earth like so many Pharos beacons shedding new light of hope over the sea of time, and all the regions of humanity; lighting all the depressed and alienated tribes of men home to one happy, undivided brotherhood; to the comity and communion of one vast and peaceful family! The whole world would bow down in reverence to the omnipotent majesty of the Christian religion, thus, by the hands of its disciples, crowning, in one day, its divine Founder King of earthly Kings, King of nations, as he is King of saints; installing him into the Kingdom promised him from the foundations of the world, and which, long ere this, would have embraced all the islands of the sea, and the uttermost corners of the earth, had his followers been true to the dignity of their calling, and to the terms of their fealty, and the letter of their covenant with the Prince of Peace. What Government on earth, what King or Autocrat, would dare to lift up a banner of blood against this demonstration of moral power? Where would the red Gorgon of War, which has drunk the blood of fourteen thousand millions of the human race, and preyed, like a deathless vampire, on the sinews of Labor, and burned the earth over with the Sodom fires of hate and passions that would make the flames of the infernal pit more intense—where would that monstrous Abaddon find a place to breathe on this green earth after the doings of that Sabbath of Sabbaths, after that simultaneous declaration of the Christians of Christendom, that they will practice and learn war no more?

But I have already prolonged this article too far, I fear, for admission to your columns; a privilege. Mr. Editor, which I shall be grateful to your generosity, if you will extend to a few short communications which I propose to send to your paper upon this important subject of international peace.

From the Rev. Mr. Hill's "Fifty Days on board a Slave Vessel, in the Mozambique Channel."

TWO DAYS IN A CAPTURED SLAVER.

An interpreter being much wanted to communicate with the Spaniards concerning the care and management of the negroes, I offered my services during the voyage, to which Captain Wyvill having assented, at seven o'clock in the evening, I found myself, my servant, and carpet-bag, on board the Progresso, under sail for the Cape of Good Hope. The English previously sent on board were the Lieutenant in charge, a master's assistant, a quarter-master, a boatswain's mate, and nine seamen.

During the first watch, our breeze was light and variable, the water smooth, the recently liberated negroes sleeping or lying in quietness about the deck. Their slender supple limbs entwine in a surprisingly small compass; and they resembled, in the moonlight, confused piles of arms and legs rather than distinct human forms. They were, however, apparently at ease, and all seemed going on as fairly as could be desired. But the scene was soon to undergo a great and terrible change. About one hour after midnight, the sky began to gather clouds, and a haze overspread the horizon to windward. A squall approached, of which I and others, who had laid down on the deck, received warning by a few drops of rain. Then ensued a scene the horrors of which it is impossible to depict. The hands having to shorten sail suddenly, uncertain as to the force of the squall, found the poor helpless creatures lying about the deck, an obstruction to getting at the ropes and doing what was required. This caused the order to send them all below, which was immediately obeyed. The night, however, being intensely hot, and close, four hundred wretched beings thus crammed into a hold, twelve yards in length, seven in breadth, and only three feet and a half in height, speedily began to make an effort to re-issue to the open air. Being thrust back, and striving the more to get out, the after hatch was forced down on them. Over the other hatchway in the fore part of the vessel a wooden grating was fastened. To this, the sole inlet for the air, the suffocating heat of the hold, and perhaps panic from the strangeness of their situation, made them press, and thus great part of the space below was rendered useless. They crowded to the grating, and clinging to it for air, completely barred its entrance. They strove to force their way through apertures, in length fourteen inches, and barely six inches in breadth, and in some instances succeeded. The cries, the heat—I may say, without exaggeration, "the smoke of their torment," which ascended—can be compared to nothing earthly. One of the Spaniards gave warning, that the consequence would be "many deaths"—"Manana habra muchos muertos."

Thursday, April 30th, (Holy Thursday).—The Spaniard's prediction of last night, this morning was fearfully verified. Fifty-four crushed and mangled corpses lifted up from the slave-deck, have been brought to the gangway and thrown overboard. Some were emaciated from disease, many bruised and bloody. Antonio tells me that some were found, strangled, their hands still grasping each others throats, and tongues protruding from their mouths. The bowels of one were crushed out. They had been trampled to death for the most part, the weaker under the feet of the stronger, in the madness and torment of suffocation from crowd and heat. It was a horrid sight, as they passed one by one—the stiff distorted limbs smeared with blood and filth—to be cast into the sea. Some still quivering, were laid on the deck to die; salt water thrown on them, to revive them, and a little fresh water poured into their mouths. Antonio reminded me of his last night's warning, "Ya se lo dixe anoche." He actively employed himself, with his comrade, Sebastian, in attendance on the wretched living beings, now released from their confinement below; distributing to them their morning meal of "farinha," and their allowance of water, rather more than half a pint to each, which they grasped with inconceivable eagerness, some bending their knees to the deck, to avoid the risk of losing any of the liquid by unsteady footing,—their throats, doubtless, parched to the utmost with crying and yelling through the night.

A heavy shower having freshened the air in the evening, most of the negroes went below of their own accord, the hatchways being left open to allow them air. But a short time, however, had elapsed, when they began tumultuously to re-ascend; while persons above, afraid of their crowding the deck too much, repelled them, and they were trampelled back, screaming and writhing in a confused mass. The hatch was about to be forced down on them; and had not the Lieutenant in charge left positive orders to the contrary, the catastrophe of last night would have been re-enacted. Antonio, whom I called at this juncture, turned away with a gesture of horror, saying, "No soy capaz de matarlos como anoche." On explaining to him, however, that it was desired he would dispose in proper places those who came on deck, he set himself to the task with great alacrity. As they climbed nimbly up, he made me feel their skins, which had been wetted by the rain. "Estan frescos"—"they are cool." "No tienen calor, tienen miedo." It was not heat, but fear, which now made them rush to escape from the hold! and he showed me, with much satisfaction, how soon and quietly they were arranged out of the way of the ropes, covered with long rugs provided for the purpose.

[Our space forbids us pursuing the narrative of this disastrous voyage; but we will quote Mr. Hill's rational exposition of the causes which inevitably lead to these horrors in a captured slaver.]

"It is too manifest that, under circumstances similar to those which I have related, the capture of the 'prize' must be an event far more disastrous to the slave than to the slave dealer. It cannot be supposed that the accumulated calamities which ensued to the hapless beings on board the Progresso, on their transfer to the protection of their liberators, could have taken place had they continued in the hands of their purchasers. As the latter have the highest interest which men can have in the preservation of an extremely valuable cargo; so are they, of all men, most qualified for the task, by experience of the system best calculated to provide for their health and safety, and by concurrence of able hands, in ample number, to carry that system into effect. In these respects, the reverse may generally be asserted of those who, on capture of the vessel by a ship of war, succeed to their charge. Those who know the naval service, are aware that a cruiser, especially on a sickly station, can often, but ill spare more hands to send away in a prize than are barely sufficient for their proper duties in working the vessel. The number thus sent away will be further liable to reduction by sickness, from the tainted, unhealthy atmosphere to which they are introduced, and other causes peculiar to the change of their situation. Thus, in the case of the Progresso, every seaman was in his turn disabled by illness. It is also to be remembered, that the officer in command of the prize, on whose exertions and discretion the welfare of the rescued negroes mainly depends, is encompassed by professional difficulties of a very engrossing kind, increased in many cases by the novelty of an independent command, and weakness of his crew, should sickness occur among them in a vessel unproved as to her sea qualities, worse provided in naval stores than those to which he has been accustomed, and on a coast probably strange to him. It is not to be expected that any individual can, in addition to these causes of embarrassment, be equal to the care of five hundred helpless beings, to a burden usually divided among fifteen or twenty persons well trained to the work, and employed in it day and night. The advantage of improved medical treatment offers less alleviation to the sufferings of the negroes than would be at first supposed. All that medical care and skill, as adapted to European constitutions and maladies, could effect, was tried by our assistant surgeon on the negroes of the Progresso, without success, that I am aware of, in any one instance. On the other hand, the slave dealers, in their selection and application of the large stores of medicines found on board the vessel, may be presumed to have been guided by some experience of their beneficial effects."

WILLIAM PENN'S GRAVE.

To the Editors of the British Friend:

RESPECTED FRIENDS:—On looking into your number of 1st month 31st, I find a graphic illustration of the grave of William Penn and his family, at Jourdan's; and as it is so little in accordance with what I saw of it a few years ago, I am induced to send you a more minute account of what I then found it to be.

While sojourning with a friend of mine in Hertfordshire, I was desirous of visiting the resting-place of the mortal remains of some of the most ancient worthies of our Society; and I, must confess, I was astonished at the very distinctive mark attached to the grave of William Penn. Instead of its being one in the list of fourteen graves, as described, it is a quite distinct and separate one, enclosed in an oblong square of elm and lime trees, of ten yards long by nine wide,—in the centre of this enclosure is a large mound of earth thrown up, having much the appearance of an ancient tumulus, it being exclusively thegrave of William Penn.

The other graves, which are numerous, and all between this inclosure and the turnpike road, appeared to me to be very promiscuously placed, and having no clue to identify any of them, there being no house or person resident upon the premises. My friend and myself returned through Chalfont St. Giles, after viewing Milton's ancient cottage on this side.

The meeting-house seemed in a much neglected state from disuse; as also did Friend's Meeting-house at Chorley Wood Common, near Rickmansworth, which we also visited; and which was not at all behind Jourdan's in the display of wordly honors conferred upon the dead—instances which I never saw before in our Society, though living in a county (Warwickshire) where there is a number of very ancient meeting-houses, much dilapidated and almost disused.

At this latter place I found a large tomb in the grave-yard, enclosed by a large cast-iron framing, which I understood belonged to a near resident family. The meeting-house, I understood, was occupied frequently by the attendance of only one person, since then deceased. L.

MONUMENT IN HONOR OF COLUMBUS.—It is stated in a letter from Turin, that the King had given fifty thousand livres from the public treasury, for the purpose of erecting a monument in honor of Columbus. It is to be completed in August, 1846, and its inauguration will take place on the 17th of September, the day of the opening of the Congress of Italian Literati, which is to be held at Genoa.

HE NO MY FOOT.—A negro in Kentucky, not long since, had accidentally inflicted a wound in his foot, which was likely to prove fatal for want of care. A person asked the negro why he did not bind it up, and was answered:—"He be no my foot; he be massa's foot. If massa want him well, he may cure him himself."

A JUVENILE SOCRATES.—"Mother," said a little fellow the other day, "is there any harm in breaking eggshells?" "Certainly not, my dear; but why do you ask?" "Cause I dropt the basket just now, and see what a mess I'm in with the yolks!"

The authorities of Lowell have purchased a park of twenty-nine acres, for $30,000, for the factory girls to stroll in.

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi. 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any par of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for *procuring* and for *selling* Patents in the United States and in Europe.

Agency for receiving orders for Arnold's *Superior* Scythe Sharpening Rifles, Price in New-York, $6 a groce.

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Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.
Basement Office, 20 Wall Street

November 28, 1844.—tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 62 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this House. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. There will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS, }
Northampton, April 14, 1844. }

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00, in advance, will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth st.

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CYR